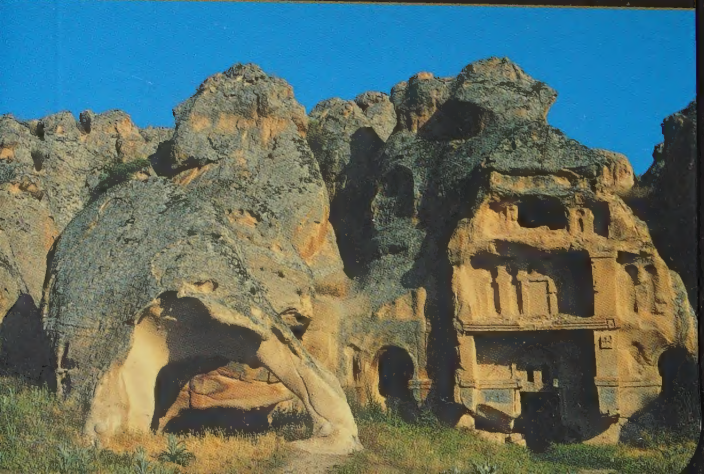
CHURCHES
IN TURKEY

AS BOOK



Türkiye

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– 2007 –

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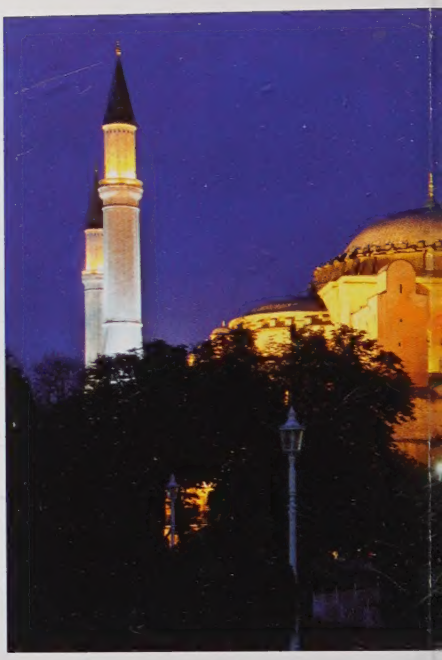
Chora Museum,
"Christ Pantokrator".



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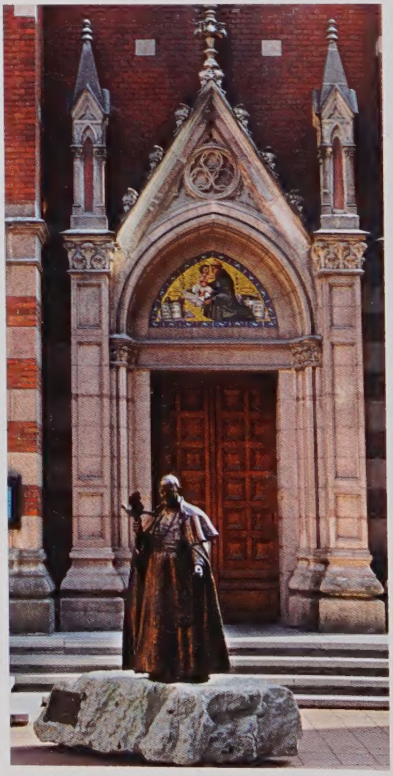

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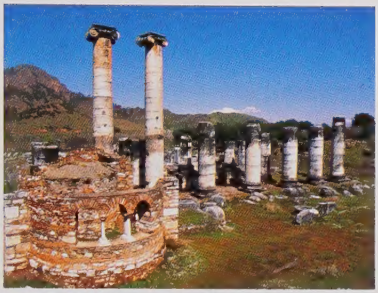

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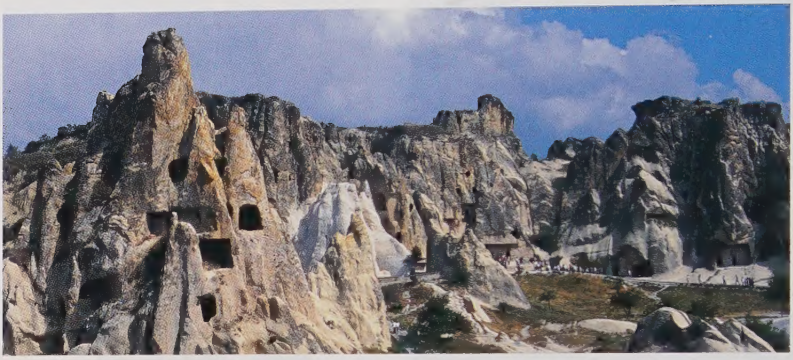

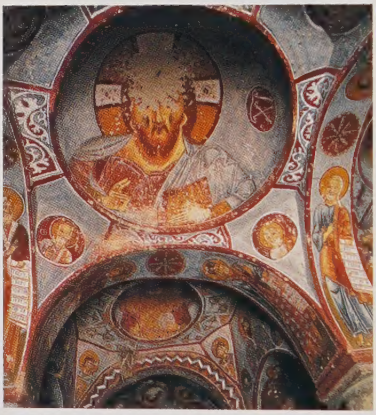

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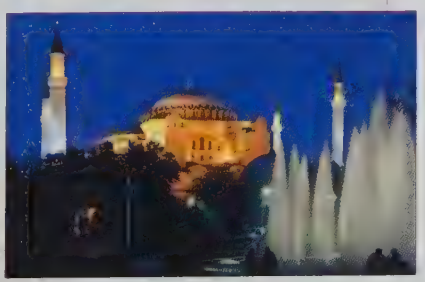
Christianity in Anatolia and the First Churches

According to Islamic belief, Jesus who was the founder of Christian religion was the prophet sent to the house of Israel. Due to the religious beliefs, New Testament (Bible) is considered to be divinely inspired to Jesus. According to New Testament, Jesus was born in Bethlehem of Judaea in the days of Herod the king, as the son of the Virgin Mary the fiancé of Joseph who was the descendant of David. After the death of King Herod, he was brought to Nazareth in Galilee. According to Christian belief, Jesus received baptism from John the Baptist in the River of Jordan when was 30 years old. He performed some miracles in Galilee and afterwards he started to propagate Christianity among the people around him. However, the Sanhedrin that was the council of Jews at Jerusalem found Jesus guilty and consequently he was condemned to be crucified by the order of Roman mayor Pontius Pilatus, though he was not willing to do so. Jews, Jewish Pharisees and Sadducees played an important role in persuading Pilatus to crucify him on the cross.

During the first years of Christianity, Jews whose interest were threatened and the Pagans tried to put the supporters of this new religion under pressure. Especially Emperor Domitianus (51-96 AC) sentenced those who confessed to be Christians to death, and the prayers were caught in secret places were subjected to severe torture and violence.

Resources related to ancient world do not contain sufficient information about Jesus. Roman historian Tacitus, in his work called "Annales" which was written during 115-117, set forth that the word Christian that was started to be used in the century after Jesus' death was originated from Jesus who had been crucified during Emperor Tiberius. It was understood that the term Messiah meaning rescuer, was referred to Jesus during that period. Apart from the works of historian Suetonius and of Jewish historian Flavios Josephus, all the information regarding Jesus' life and teachings depend on the widely-accepted sources of the four canonical Gospels of the New Testament: Matthew, Mark, Luke, and John. According to all four Gospels, Jesus appeared to his apostles on the fortieth day after his crucifixion and ascended to heaven.

Expansion of Christianity in Anatolia started off with Saint John's revelations. The seven holy churches mentioned in the revelations of St John are all located in Anatolia. However, these aforementioned churches are far from being religious buildings in the sense what we understand



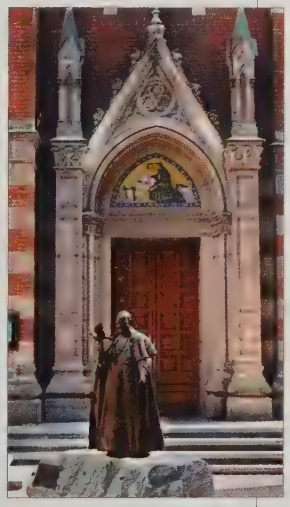
from a religious building today. It was tried rather to introduce religious communities with the word "Eklesia" used in the Bible. Some messages were addressed to the places where these seven independent communities mentioned in the Revelation Book of the New Testament had lived, and afterwards seven separate churches were built in these places. The churches mentioned in the Revelations of Saint John are; Saint John in Ephesus, Saint Policarpos in Smyrna (İzmir), Red Basilica (or Red Hall) in Pergamon (Bergama), Tepe Mezarlığı (Hill Cemetery) in Thyateria (Akhisar, white castle), Sardes synagogue (Manisa-Sart), Philadelphia (Alaşehir) and Laodicean Church in Laodiceia situated in the close vicinity of Denizli. Churches were built in following years in these places where seven different religious communities (assemblies) had lived. The number seven should be interpreted rather as the symbol of completeness, competency as Saint John touched on in the Revelations. As a matter of fact, the number seven conveys a meaning of completeness each specific to itself in the Holy Bible. According to Torah, the holy book of Judaism creation of the world was completed within seven days. Seven trumpets were blown by the angels on the Day of Final Judgment. Letters written to seven different religious communities were also completed within seven days.

Letters written by Saint John to seven different assemblies (religious communities) in Anatolia which are among main doctrines and disciplines of Christianity are in seven separate sections. It was tried to illuminate some of the problems faced through these letters which contain admonitions of Christ. These letters which form an integral part of the New Testament contain rebukes and reproaches in some of its sections. These letters also include invitation to belief and promises addressed for future whereas some prophecies are also mentioned in them.

"I am John, your brother and companion in tribulation and in the kingdom and patience of Jesus Christ; I was in the island that is called Patmos for the word of God and testimony of Jesus. I heard behind me a great voice as of trumpet. When I turned I saw seven golden candlesticks and in the midst of the candlesticks, I saw one like to a human being who was clothed with a garment down to the foot and who was belted his waist with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire. His feet were like fine brass, as if they burned in a furnace; and his voice as the sound of many waters. He had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shining at its brightest. I fell at his feet as dead. And he laid his right hand upon me, saying to me, "Fear not"; I am the first and the last: I am the one who

was alive, and who was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which you have seen now, and the things which shall be hereafter; the mystery of the seven stars which you saw in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which you saw are the seven churches. Write down all that you see in a book said the voice and send it to the seven churches – to Ephesus, Smyrna, Pergamon, Thyatira, Sardes, Philadelphia and Laodiceia".

Saint Paul has a very important place in the culture of Christianity in Anatolia. Saint Paul gave sermons mainly on the theme of the words of God, the father of Jesus, and continued his journey without passing through the same city twice. Information regarding Jesus is basically learned from his letters that constitute almost one third of the New Testament and from the ancient Christian resources. "Prophets' works" section in the New Testament reflects his religious operations in Anatolia. Especially the letters written by St. John and followed by St Paul are the earliest surviving manuscripts of the Christian belief. Furthermore, the correspondence between Paul and the Roman philosopher and statesman Seneca are considered to be the earliest samples of the religious literature.



Saint Paulus (Paul) was born in Tarsus in Asia Minor as the son of a Roman citizen. He was given both the name Saul like the first king of Israel, since he was a member of the tribe of the Jewish Benjamin and the Roman name Paulus. He worked in various branches in his youth and he received a good education. He had been companion with Barnabas, Petrus and Silas, apostles of Jesus when he was in Jerusalem. He met with the image of Jesus Christ on his way to Damascus, and afterwards he devoted himself fully to disseminate Christianity. He continued to his life as a traveling preacher and based his action on religion and rather on original doctrine foundations. He lived in Arabia for a short period of time and later he settled in Damascus. However, he could only stay for three years in Damascus due to his beliefs and finally he had to escape to Jerusalem. Saint Paulus saved Christianity from being branded a minor sect of Judaism and turned Christianity into a worldwide faith open to all. He was known as messenger and he went to Cilicia region in Anatolia and Antiokheia (Antakya) together with the other apostles somewhat fearing that the Pharisees would get revenge from them. He went to Cyprus to begin his religious journeys related to Saint Barnabas taking the road from Seleucia Pierra (Samandağı) the port city of Antiokheia. In Cyprus he met

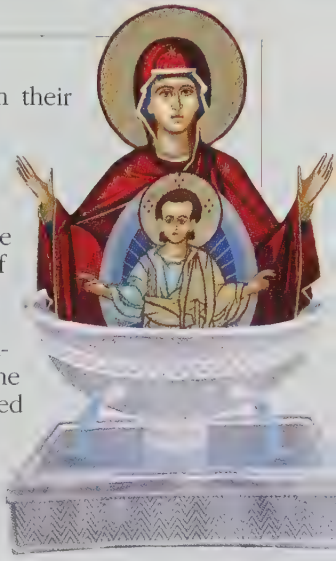
a false Jewish prophet and made his eyes blind by performing a miracle. Afterwards he turned back to Jerusalem just only for a short time of period and later he went to Perge, Ikonion (Konya), Lystra, Attaleia (Antalya) between 48 and 51 and then he turned back to Antiokheia again. Consequently he completed his first journey in Anatolia that he made for the purpose of disseminating Christianity.

In 46 AD Saint Paul travelled to Psidia Antiokheia (Yalvaç) which was the biggest city of that period after Ephesos and delivered his first official sermon in the synagogue next to city walls. Later the first church devoted to Saint Paulus was constructed on the ruins of this synagogue. Saint Paul and other apostles with him delivered their sermons in synagogues throughout their journeys. However, their attitudes created hostility in Jews. Hence, they were expelled from the cities where they delivered their sermons. Nevertheless, Saint Paul and Barnabas continued to deliver their sermons in the synagogues situated in Konya. Their addresses caused the city to be divided into two communities, consequently they were driven away also from Konya as other cities. Afterwards they continued to deliver their sermons and messages by traveling to Lystra, Glystra and Derbe at the foot of Toros (Taurus) Mountains. In the meanwhile, Saint Paul healed a crippled man in Lystra by performing a miracle. They were accused of being magicians by the Jews who witnessed such miracle. The Jews later stoned them and threw them out of the city walls believing in they were died. Saints recovered after a while and departed to Derbe again over Karadağ located 20 km north of Karaman. Saint Paul and other apostles regained their health in Derbe. Then they returned again to Antalya, Perge and Antakya.

Following this journey Saint Paul took the road together with Saint Barnabas in order re-visit the cities that they previously traveled together. However his relation was spoiled with Barnabas on the way, and this time he took Silas with him and went through the center of Anatolia towards Galatia. Timotheus also joined to them in Lystra. Afterwards they altogether went through Phrygian and Galatia and arrived in Troas where they went to Macedonia. They took the lead in construction and establishment of Thessalonica (Selanik), Philippi and Beroia (Veroia) churches during their journeys. However they were cast into prison with Silas for a little while in Philippi. They escaped to Athens due to hostile attitudes of Jews in Thessalonica and Bercia.

One night Saint Paul had a dream and saw the Holy Spirit in his dream. The Holy Spirit recommended not moving further. Thereupon he traveled various cities of Thrace together with Silas and they found fairly high number of followers in these cities. Although Saint Paul and Silas faced

a lot of difficulties they continued to teach their doctrines and principles.



Christianity spread out over vast areas in Anatolia during Byzantine period, and the importance of the church was increased. Five major patriarchates were established in the Roman Empire after the official adoption of Christianity. These were located in Roma, Istanbul, Alexandria, Antakya and Jerusalem. There were 30 bishoprics and 450 episcopacies in Anatolia within the boundaries of the Roman Empire. Power of the church increased in state management and community within the course of time and its authority extended. Churches which had vast land and properties had conflicts with the empires and between themselves from time to time. However, Anatolian churches could protect their reputations at all times. Patriarch of Istanbul was selected by the Byzantine Empire, and the patriarch crowned the new empire. In addition to this, a considerably wide monastery network affiliated to the church was established in Anatolia.

The church term is used 114 times in the Bible. Meeting place for the believers was tried to be defined with the word Eklesia. In Catholic and Orthodox churches it is a commonly held belief that the church represents the body of Christ. It is accepted that vestibule (narthex) section represents the earth whereas central section represents the sky, and the main section nave (naos) as the place of God, the throne of God. Thereof, images of angels are placed always on the gates of diakonikon and prothesis along the two sides of apse. The angels on these gates symbolically protect the gates and prevent entrance of mortal humans. 12 apostles were generally placed at the spaces between the column heads in the central section. Empty throne in the interior sections of the churches were accepted as the throne where the emperor sits. The throne portrayed in the apse is the symbolic throne of the bishops who conduct services. Churches in which bishops have such thrones were generally called cathedrals.

In the construction of first churches following the expansion of the Christian religion building structures of the courts of the Romans were taken as model. There was a well lighted central part covered with a flat or pitched roof where the assembly got together and there were one or two aisles at each side of these churches which were named basilicas. These aisles are at lower levels than the central part and separated from the central part with a series of columns or pillars.

In the early Christianity period vertically organized central planned buildings with a longitudinal axis were constructed. The plan scheme which was used in Diocletian's mausoleum in Rome or in martyrions (martyrdoms) was also used by the

Christians. In these churches octagon or hexadecimal plans were usually settled on the stands in the interior spaces. Identical of this plan seen at San Vitale Basilica in Ravenna and Aechen Palatine Chapel also appears at Sergios and Bacchos (Little Hagia Sophia). Furthermore, another church plan which results from central planned and single domed Roman structures is the Greek-cross planned structures that appear more frequently in the churches located in East Europe, Anatolia and the Middle East where Orthodoxies are dominant. In these churches we see a domed central part and four columns at equal lengths at four sides of the central part. In the Church of the Holy Apostles (Havarium) which was initially constructed at the place where Fatih mosque is situated in Istanbul today and in San Marco Basilica in Venice on each of the columns a dome was settled. Greek cross plan scheme was mainly used in Istanbul and Anatolia where Byzantine dominated. In these structures, columns (arms) of the cross at four sides of the central part were covered with cylindrical (barrel) vaults. The empty spaces between the columns (arms) were transformed into smaller domed corners and thus the church was transformed into a square plan. This type plan was named Closed Greek Crossed plan since Greek cross remained in a covered space. Saint Miraleion Church (Bodrum Mosque), the Monastery of Christ Pantepeptos (Eski İmaret Mosque) and St.Theodoros (Hagios Theodoros) Church are the principal examples of this style. In Byzantine architecture, the central part is widened outside the apse section with a U shaped aisle along four sides of the central dome settled on four footings. The examples of these churches with labyrinths are seen in Monastery of Theotokos Pammacaristos, (Fethiye Mosque), Monastery Church of Constantine Lips (Fenari İsa Mosque) in Istanbul. Moreover, there are also some churches which are dated back to early periods and which are closely related with these plan types at Karaman in Anatolia in an area named Thousand and One Churches. Saint Nicholas Church in Demre, Hagia Thekla Church in the close vicinity of Silifke, Alahan Monastery on Mut road, and Saint Paul Church in Tarsus, Saint Pierre Church in Antakya, Saint Simeon Monastery and churches in Cappadocia region are among the buildings that represent Christian religious buildings in Anatolia.

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Lecturer (Ret.), Trakya University
(Former Director of the Hagia Sophia Museum)

Marmara Region

Marmara Region covering the northwest part of Turkey forms a bridge between Europe and Anatolia. Its biggest city Istanbul was declared as the second capital city after Rome in 330 by the Roman Emperor Constantinos. Constantinos adopted Christianity by the influence of his religious fanatic Christian mother and made things easier for the religion which underwent through a hard period. Expansion process of Christianity became easier as a result of adoption of Roman Empire Christianity as the official religion.

The first one of the ecumenical council meetings of Christianity was held in İznik (Nicaea) (325), and this represents another important aspect of Marmara Region in terms of the history of Christianity. This council meeting was organized by Emperor Constantinos. In Kadıköy (Chalcedon) Council held in 451 some differences and conflicts transpired. Seven of the eight ecumenical council meetings that were held in Anatolia in total were convened in the Marmara region.

The depiction of Mary and Baby Jesus at the apse of Hagia Sophia.

Hagia Sophia of İznik, general overview from the side of apse.

Bulgaria
Greece
EDİRNE
KIRKLAR
TEKİRDAĞ
ENEZ
M
ÇANAKKALE
Aegean Sea
BALIKES
AYVALIK

Black Sea
rmara
Sea
Istanbul
ADALAR
İZMİT
YALOVA
İZNİK
BURSA
BİLECİK
Türkiye

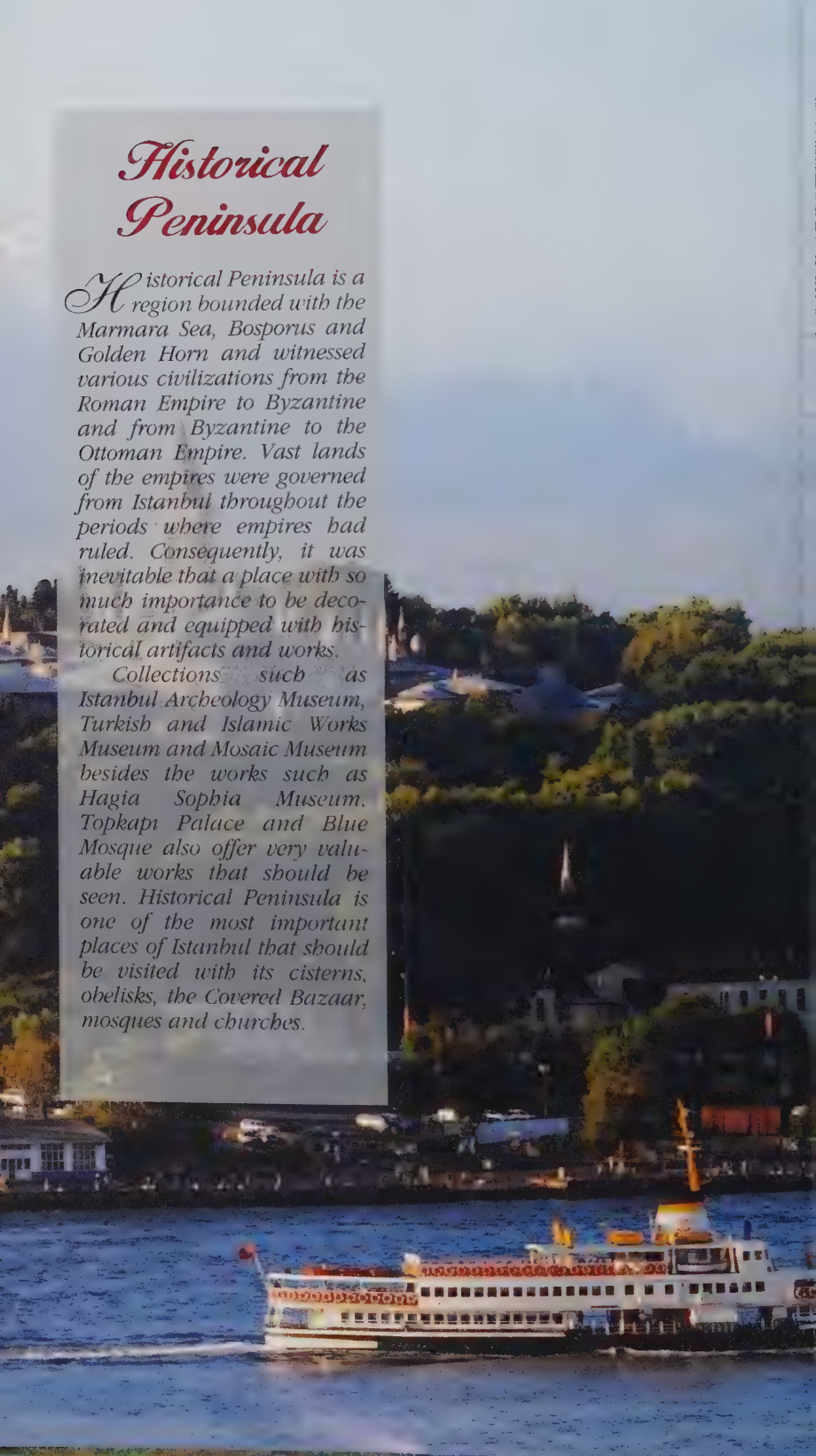
Istanbul

The biggest city of our country beautifully located on both sides of the Bosporus that separates Asia and Europe continents. It is also one of the biggest and most populated cities of Europe with its population considerably over 10 million. In Istanbul which became the capital cities of Rome, Byzantine and Ottoman Empires, each empire constructed its largest religious and civil buildings and built up and developed their capital city with their most outstanding and authentic works. Consequently Istanbul is very rich in terms of historical artifact and cultural heritage. The Hagia Sophia Museum, Blue Mosque (Sultanahmet Cami), Topkapı Palace, Süleymaniye Mosque, Maiden's Tower and Galata Tower which can be easily seen by naked eye while passing to the other continent by a boat are basically as if the messengers of the historical richness and treasury of the city. In 1453 Fatih Sultan Mehmet (the Conqueror) at age 21 conquered Istanbul and added to the lands of the Ottoman Empire by bringing an end to the medieval Byzantine Empire. Richness and abundance of existing religious buildings is evidence proving that the variety of cultures and religions has lived in harmony and peace from that date up to now.

Historical Peninsula

Historical Peninsula is a region bounded with the Marmara Sea, Bosporus and Golden Horn and witnessed various civilizations from the Roman Empire to Byzantine and from Byzantine to the Ottoman Empire. Vast lands of the empires were governed from Istanbul throughout the periods where empires had ruled. Consequently, it was inevitable that a place with so much importance to be decorated and equipped with historical artifacts and works.

Collections such as Istanbul Archeology Museum, Turkish and Islamic Works Museum and Mosaic Museum besides the works such as Hagia Sophia Museum, Topkapı Palace and Blue Mosque also offer very valuable works that should be seen. Historical Peninsula is one of the most important places of Istanbul that should be visited with its cisterns, obelisks, the Covered Bazaar, mosques and churches.



Hagia Sophia Museum

Hagia Sophia is located at the Sultanahmet Square and is considered one of the world's greatest architectural achievements in terms of the history of art. Being almost 1500 years old, the great dome served as a church for 916 years and 481 years as a mosque. It created appreciation and admiration even in the first years of its construction with its splendid and magnificence interior decoration and gigantic architectural

General view of Hagia Sophia Museum.

sizes. Hagia Sophia is the third great church to be built on the same site. The first church was built in the period of Constantinos I (312-337) and was repaired in the period of his son Konstantios (337-361). Some sources tell that the first building was constructed within the period of Konstantios. Name of the first building was Megali Eklesia (the Great Church) and basilica planned with wooden doomed structure. It was entirely destroyed by fire in the year 404 in an uprising against Emperor Arcadius. Hagia Sophia was constructed second time by

Emperor Theodosius II (408-450). Emperor Theodosius II retained and assigned architect Ruffinos in construction of the Hagia Sophia. The church was re-opened for service in 415. It was a basilica planned building with wooden doom structure and stone walls as the previous one. The fate of the second had been similar to the first one and it was totally burnt down in Nika Revolt in 532 during the fifth year of the reign of Justinian I (Iustinianos). In the excavations made in 1935 remains of this building were found. Sheep relief frieze representing 12 apostles and other remains can be seen in the hole at the left of the entrance of the Hagia Sophia. After crushing the revolt Justinian I (527-565) wanted a new church to be built on a far grander scale than the pervious one. Anthemios of Tralles (Aydın) and Isidoros of Miletos were appointed for the task in 532.

The New Hagia Sophia was constructed with the columns of the Temple of Artemis in Ephesus and of other pagan temples and a very wide range of different of marbles and stones from the Marmara Island to Africa besides the stones brought from various antique cities. The main difference of the new building was that the wooden materials were used in very small amounts as far as possible. Construction commenced on 532 and apart from

Plan of Hagia Sophia Museum.

The depiction of Mary and Baby Jesus at the apse of Hagia Sophia.

of great excitement proclaimed his thanks to his God for having the honor to have constructed such a glorious and splendid church and shouted "Solomon I have surpassed you" in the inauguration ceremony of the church by being excited by the greatness and glory of the new church.

Since it was the first building with a rectangular base that is covered by a big doom and two little half-dooms it has of high importance in the history of architecture. Gigantic size of the doom of the building brought some architectural deficiencies with it and east part of the doom fell down in the year 558. Its restoration was undertook by the nephew of the architect Isidoros who had the same name and this time the doom was erected 7 meters higher than the previous one and supported by footings that will prevent it from bending and widening both sides. Hence the diameter of the new doom was scaled down some more in east-west axis. In the Iconoclasm period which began 726 mosaics of Hagia Sophia which por-

the decoration it was completed on 27th of December 537 in an astonishingly short period of time and survived up to today.

It is related that the Emperor Justinian I who dreamed to surpass the temple of Prophet Solomon in Jerusalem in a state

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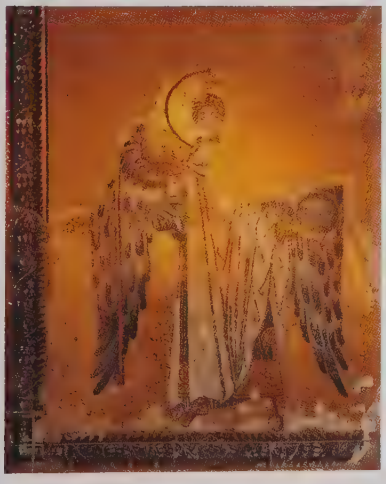
محمد عليه السلام

trayed religious scenes and holy persons were also destroyed together with the other churches in the city, and simple cross motifs were worked up instead of these destroyed mosaics. After the end of the Iconoclasm period in 843, religious pictures were permitted again and the building was mainly decorated with the mosaics that were provided to be made by the Emperors.

One of the half dooms at the west side was collapsed in the earthquake that occurred in 869 and Basileios I (867-886) provided necessary restoration and repair to be made. The big doom collapsed significantly together with various parts of the church in Emperor Basileios period (976-1025) by an earthquake in 989. The Hagia Sophia was restored and repaired by an Armenian architect named Tridat within six years. The length of the restoration and repair shows the dimension of the damage.

Pantocrator Jesus in the Deisis composition at the upper gallery.



The church was plundered during the Latin invasion following the Forth Crusade in 1204, and most of the golden floor mosaics were destroyed. During the invasion lasted until 1261, five western emperors were crowned here. Hagia Sophia was heavily damaged by the earthquake on October 1344, but it was collapsed on 1346. A part of the dome, east arch and some parts were collapsed. Reconstruction works were conducted on 1354, by collecting a special tax and

Inner view of Hagia Sophia Museum; royal box, altar and plates of Ottoman period.

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General view of the apse of Hagia Sophia and the composition of Mary and Baby Jesus inside a half dome.

charities. During the last years of the Byzantine Empire the Hagia Sophia church was out of repair.

After the Ottoman conquest of Istanbul in 1453, it was converted into a mosque. Primarily a wooden minaret and a mihrab were added to the building, and as worshiping in a place containing religious paints is forbidden for Muslims, the faces of the mosaics were covered and the cross figures on the walls were scraped.

During the last years of the reign of Selim II (1566-1574), the walls of Hagia Sophia Mosque were started to gape towards outside and the building faced with a risk of collapse. Whereupon the emperor, accompanied by the state authorities and the Great Architect Sinan, visited Hagia Sophia and ordered necessary measures to be taken.

The Great Architect Sinan removed the adjacent houses to the mosque by the order of Selim II, by leaving a 24 meter of space on the either side of the building, new roads were constructed, and two minarets which at the same time serve as a support were added to the northwest and southeast directions in place of the old wooden minaret. This renovation last-

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Page 28-29: Pantocrator Jesus and Saint John (John the Baptist).

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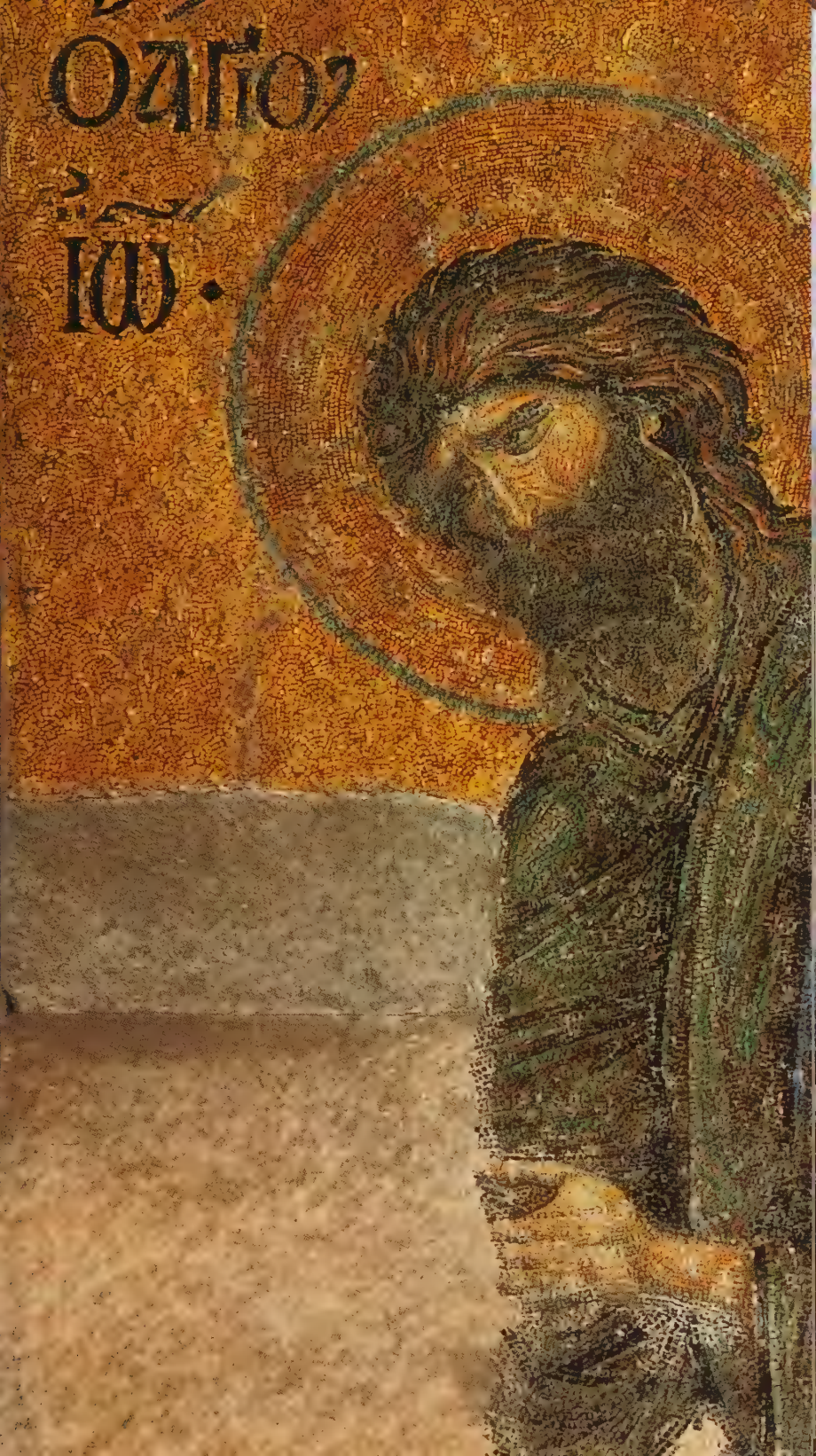

According to a myth belonging to 9th century, an angel appeared to the son of the architect who were keeping an eye on the tools at the lunch break and mentioned the name of "Hagia Sofia" for the first time. The angel sends the boy to call other young workers to speed up the construction and promised to stay until he returns to watch for the tools. The architect, who heard about the story, did not send the boy back to ensure the angel's guarding duty lasts forever. It is believed that the angel is trapped in a column covered with copper plaques which eroded throughout the years by the touches of the visitors.

ed for a long time and completed during the first years of Murat III. The renovation conducted by the Great Architect Sinan allows the building to survive until today.

Mahmud I, who ordered a restoration of the mosque during 1739-1742, added an ablution fountain which is one of the most spectacular works of the Ottoman art, Koranic school, soup kitchen, library, and the mihrab (altar) making the mosque the center of a social complex. Furthermore, it is known that the interior mosaics are covered with plaster during this period. Baron de Tott, pointed out that the mosaics were not visible on 1755. During 1847-49, Swiss architects Gaspare and Giuseppe Fossati, under the request of Ottoman administration, reinforced the dome by iron bands. By renovating the 12 columns which provide access into the lodge from the exterior, Fossati brothers revealed the mosaics covered by plaster and again coated them with a thin layer of plaster.

The Hagia Sophia was closed in 1934 for renovation during the Republican period, by the request of Atatürk and the decision of the Cabinet. After the plasters covering the mosaics had been removed by the Byzantine Institute of the United States, it was opened on 1 February 1935, as a museum.

Architectural features

In Hagia Sophia, which still stands with all of its glory, the main lines of Early Byzantine architecture besides the traces of Roman architecture tradition and East arts can be seen clearly. There are four minarets with length of 50 meters and with one balcony rising at the four corners of it. The structure consists of a domed central part, two lateral naves, one apse overflowing outside, interior and exterior narthexes. This structure, which is characterized with its domed basilica, is entered through three doors locat-

ed at the east of the exterior narthex. And passage from exterior narthex to the interior narthex is provided through five vaultd doors. The width of the exterior narthex is 5,75 m and of the interior narthex is 9,55 m. The walls of the interior narthex are decorated with colored marble plates and mosaics and the two large doors located at northern and southern sides are significant. The door at the northern side provides access to the upper lodge and the Horologion Door located at the southern side was used by Emperors during some ceremonies. Nine doors provides access to the main section of Hagia Sophia from the interior narthex decorated with ornaments. The dimensions of the place, which puts forth the longitudinal classical Byzantine basilica plan is 73,50 x 69,50 m.

The heights of the dome carried by four large columns sitting on pendants is 55 meters and its dimensions are about 31 x 32 meters. The pressure introduced by this main dome is mit-

Niche of Hagia Sophia and chandeliers that were brought by the Süleyman the Magnificent during Buda War.

أبو بكر الصديق رضي الله عنه
الله جل جلاله

igated by two half domes constructed on the east and west apse. The pressures introduced by the dome at the north and south sides were met by the footings constructed in time. The upper lodges accessed via ramps at the north and south of the narthex constitutes the upper floor of the narthex and the lateral naves.

The weight of Hagia Sophia is carried by 107 columns, 40 of which are located at the lower and 67 of which are located at the upper parts, together with 8 large marble porphyry marble columns brought from the Temple of Artemis in Ephesus and 8 large porphyry crimson columns brought from the Temple of Egypt. The footings of the columns, corner columns and white marbles laid on the floor were brought from Marmara Island.

Mosaics and Decorations

Hagia Sophia is renowned with its decorations besides its architecture. Its walls coated with marble and all surfaces other than the floor as well as its arcs, vaults, half domes and upper coatings were decorated with mosaics. The first mosaics were demolished during Iconoclasm period (726-843). The mosaics visible in Hagia Sophia date back to the 9th-12th centuries after Iconoclasm period. The building is provided with a glorious appearance with such mosaics.

A few floor mosaic plates, tube used for baptism, Empress sarcophagus brought from Zeyrek and relief plates next to the sarcophagus that illustrate the decisions made during Chapters held in Hagia Sophia can be seen in the exterior narthex. The large door in the middle of the interior narthex was used by the Emperor and the lower doors at both sides of this large door were used by the top governors accompanying the emperor. The golden coatings of the Emperor door and the silver coatings of two lower doors were removed during Latin invasion. The mosaic panel located on the top of the Emperor door dates back to the end of the 9th century. Jesus sitting on a throne located at the center, Virgin Mary and the Great Angel Gabriel embroidered on the medals at the right and left of the Jesus and the Emperor Leon VI (886-912) kneeling down were staged. One of the well-protected mosaics of the church, dating back to 10th century, is located on the south

Southeast corner of Hagia Sophia.

Mosaic board on the Horologion gate.

door of the interior narthex, which was used as the exit door. On this stage, Virgin Mary sitting at the center holding baby Jesus and Emperor Constantinos sitting at the right of Virgin Mary and Emperor Iustinianos sitting at the left of Virgin Mary can be seen. Here, Constantinos presents the models of the city and Iustinianos presents the models of the church to Virgin Mary and Baby Jesus. When one enters the main section from the interior narthex, the first striking thing is the glory of the dome. A portrait of Jesus located at the center of the dome with 40 windows lightening the section was enclosed with the Nur sura of Kuran. There are four winged angel figures on four pendants that support the dome.

The giant cubes located at the right and left of the entrance of the main section were brought from Bergama during Murad III period (1574-1595) and they are monolithic marbles of the Hellenistic period. Two of such cubes constructed by carving marble were put in Hagia Sophia and their one was brought to Louvre in Paris in 1837. The elegant footing heads decorating the tops of the footings located around the main section bear the monograms of Emperor Iustinianos and Empress Theodora. The giant tablets with diameter of 7,5 meters, hang up on the walls at the lodges level were written by calligrapher Kazasker Mustafa Izzet Efendi in the middle of the 19th century. Virgin Mary holding Christ Child was delineated on the half dome of the apse. It is estimated that this delineation is the first mosaic made after Iconoclasm period. A portrait of Great Angel Gabriel with a demolished part is seen next to the delineation. There are a niche constructed during Ottoman period and tablets including Arabic writings in the apse decorated with colored marble tablets. There is a sultan mess constructed by Fossati in 1849 at the left of the apse and a mimbar dating to 16th century at the right of the apse, which are quite significant.

The area coated with colored marble pieces was used as the coronation area during

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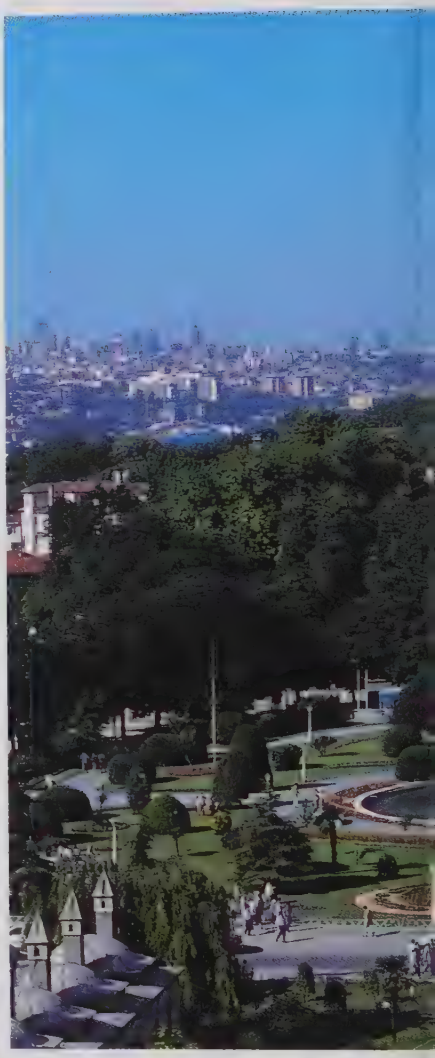
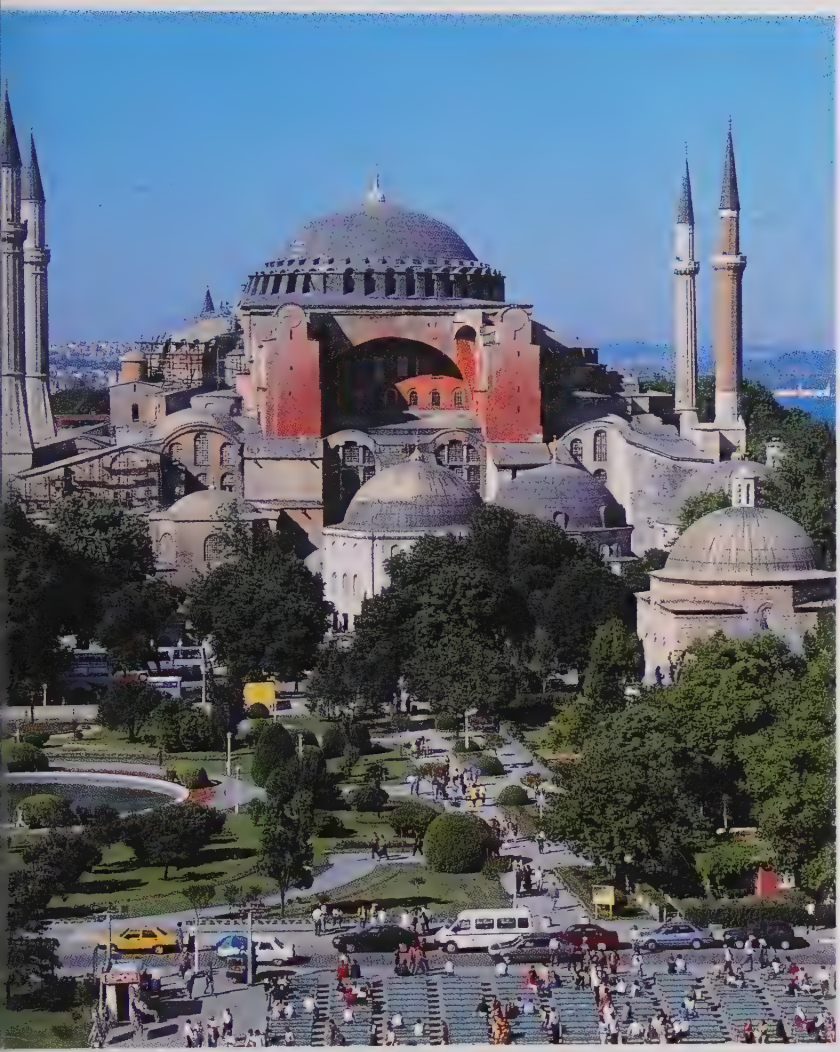
Deisis Composition at the south gallery of Hagia Sophia. Pantocrator Jesus in the middle, Mary and Saint John in both sides (John the Baptist).

Byzantine period. The throne of the emperor was placed in the large circle at the center of the area and the other top governors took place in the small circle. There is Hagia Sophia Library decorated with beautiful Iznik tiles at the right side nave. The works in this library were transported to Süleymaniye Library in 1968. There is "sweating column" at the northwest of the building, which is used by people for praying by inserting one of their fingers in the damp hole on the column.

There are also some precious mosaics in the lodges of Hagia Sophia, worth to be seen. This section is accessed through a zigzagging ramp from the north of the narthex. The section on the left side at the lodges floor is the northern lodge. The mosaic of Emperor Alexandros is located here. The lodge coated with the vault over the narthex, which is on the other side, is known as Empress Lodge. The Empress watched the religious ceremonies here.

The lodge located at the right side of the building according to the entrance, i.e. at the south of the building, is the richest section at the upper floor. The engraved marble door at the entrance of the lodge is known as Heaven Door. Two cross motifs at the back side of the door are significant. When the door is passed, there is a masterpiece panel of Byzantine mosaic arts with dimensions of 6 x 4,7 meters. Jesus was illustrated on this stage, called Deisis, which dates back to 12th century, with Virgin Mary on one side and John the Baptist on the other side. Virgin Mary and John the Baptist ask Jesus to be prophets of humans. On the opposite of this panel, there is a gravestone of Henricus Dandolo, a Latin commander, who came Istanbul during the Forth Crusades and died here. There are two mosaics at the end of the lodge, which illustrate two Emperors and their families with Virgin





General view of Hagia Sophia and Ottoman mausoleums.

Mary and Jesus. On the panel belonging to 12th century, Emperor Ioannes II, Komnenos, his wife Eirene and son Alexios were illustrated with Virgin Mary and Christ Child. This panel illustrates the money grant provided by the Emperor and his wife to Hagia Sophia. On the second panel located at the left, the stage illustrating Jesus on the throne, Empress Zoe and her third husband Constantinos Monomakhos besides Jesus dates back to 11th century. The tablet on the head and at the top of Constantinos was erased and rewritten. The original mosaic belongs to Zoe's first husband. The gratitude and donations of the emperor family to the church are symbolized on this panel. Hagia Sophia can be visited between 09:00 pm and 4:30 am every day, except for Mondays.

Hagia Eirene

It is located in the first courtyard of Topkapı Palace in Sultanahmet. Hagia Eirene is the first Byzantine church. Constantinos provided Hagia Eirene Church to be constructed on the Roman Temples in addition to the Palace and hippodrome while founding the city. 2. Ecumenical Council meeting was held in 381 in this church, which had been used as Patriarchate Church, before Hagia Sophia was constructed.

The first Hagia Eirene constructed by the order of Constantinos I was woodworks and demolished during the Nika Commotion in 532 together with the Hagia Sophia. Iustinianos provided the church to be reconstructed. Hagia Eirene, which was damaged during the earthquake in 738, was repaired and reached its current appearance. The exterior walls of Topkapı Palace, whose construction was commenced after the Ottoman conquest of Istanbul, separated Hagia Sophia and Hagia Eirene. The church was used as the armory until 1846 from the first years of conquest. It has not undergone an important alteration, since it was not converted to a mosque.

Hagia Eirene consists of a main section, narthex and atrium. Atrium surrounded by arches was mostly altered during the Ottoman period and had lost its originality. Nevertheless, this is the only Byzantine church in Istanbul with a standing atrium. The main section of the building is accessed through an arched door covered with a dome at the northern side, which was constructed during the Ottoman period. The floor of the church has a basilica plan and its upper coating has a closed Greek cross plan. The rectangular building with three naves and dimensions of 32 x 57 meters is covered by two domes located on its long axis. The diameter of the dome close to the axis is 15 meters and its height is 35 meters. Although there are 20 windows on the hoop of this dome carried by four large columns, 14 of such windows are built with bricks. There is a second dome towards the atrium side of the first dome and this second dome has an elliptical shape, is

Hagia Eirene main entrance door and its epigraph that belongs to military museum period.

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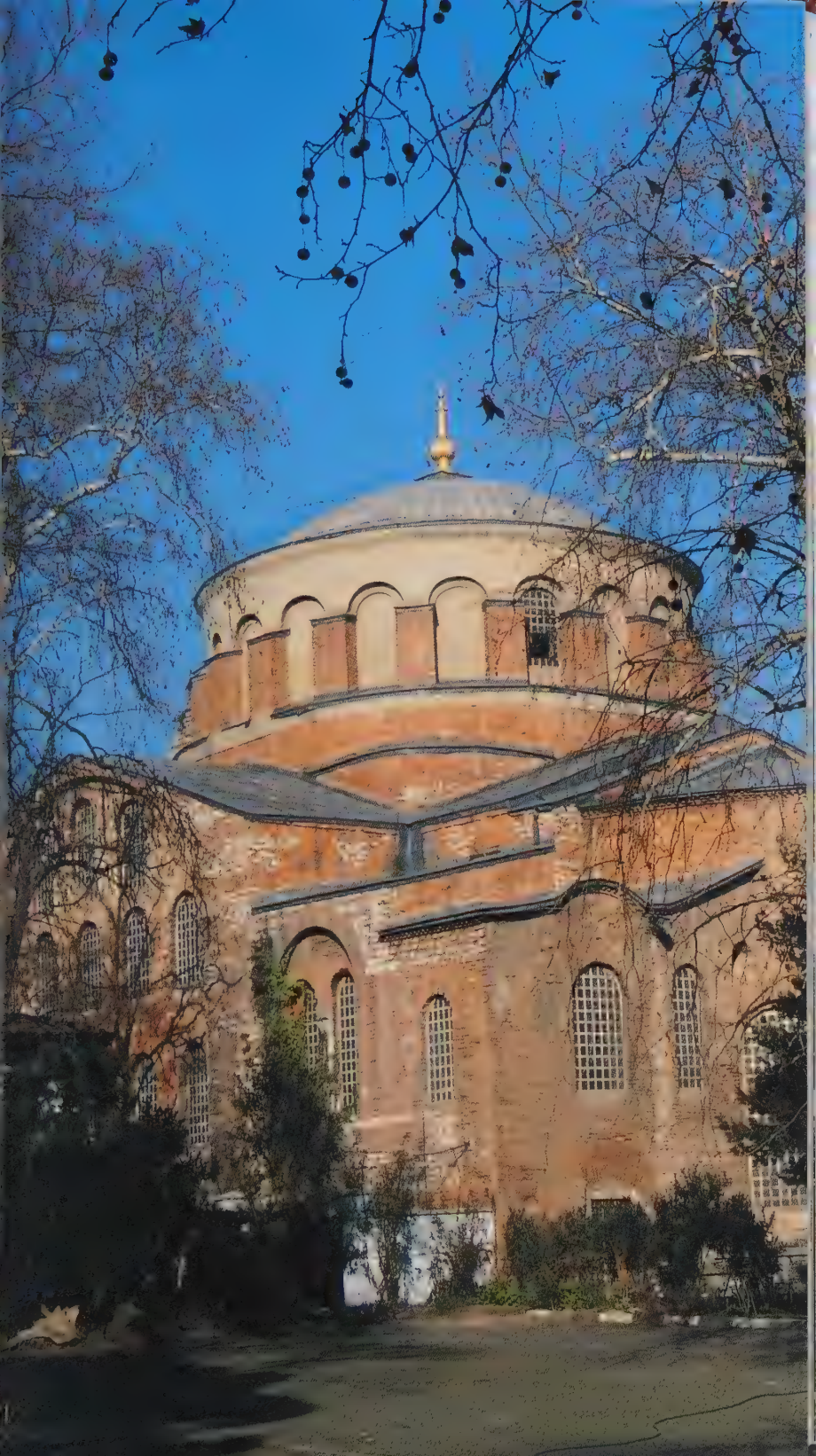
General view of Hagia Eirene.



pressed from outside and flat. The parts other than those are covered with vault.

The columns at the upper floors of the two-floored naves do not have a carrying characteristic. There are the monograms of Emperor Basileus and Theodora on the column heads. The gold cross mosaic on the apse of the church, whose mosaics cannot be saved from the Iconoclasm period (726-843) dates to that period. This cross is the only mosaic ornament reached today from the original building. Here, the cross symbolizes Jesus and the graded platform symbolizes the Golgotha Mount, where he is crucified. The mosaics of the church were not renovated after Iconoclasm period.

Damat Ahmet Fethi Pasha exhibited such works in 1846 and thus Hagia Eirene has become the first museum of the Ottoman Empire. The church was renamed as Müze-i Hümayun (Museum of Empire) in 1869 and the works in it were transferred to Çinili House in 1875, since its areas had become insufficient. It was used as Military Museum between 1908-1940. The building, which was directed by the Directorate of Hagia Sophia Museum, was repaired and began to be used for classical music concerts due to its superior acoustic feature.

Hagia Eirene can be visited upon permission of the Directorate of Hagia Sophia Museum.

View of Hagia Eirene from the perspective of Hagia Sophia. Topkapı Palace on the back.

Small Hagia Sophia Mosque
(Saint Sergius and Saint Bacchus Church)

The church that was constructed by the order of the Byzantine Emperor Iustinianos in 531-536 is between Cankurtaran and Kadırga adjacent to Sultanahmet and at the end of the Small Hagia Sophia Mosque. It is located immediately within the city walls.

The building, which was used as a church for about one century, was converted into a mosque in 1506 by Babü-s Saade Agha Hüseyin Agha during Bayezid II period. All interior decorations of the building were altered during this period and a minbar was added at the southeast side and a muezzin mess was added at the northwest side in the building. And a last community place arch ac-

Inside view of Small Hagia Sophia.

cording to the Ottoman architecture was constructed on the western side of the building. The arch constructed using a perfectly cut stone, whose sharp arcs bear on six columns, was divided into five sections and each section is covered with a separate dome.

A minaret independent from the building was constructed to the northwest corner of the building in 18th century. This minaret with classical conical hat coated with lead was demolished until its pulpit in 1936 because of any unknown reason. The minaret, which was left as ruined for a period of time, was then reconstructed in 1955. The façade of the building, which it is known that was plastered and distempered, was repaired after 1956 and bricks and stone textures of all of its facades, expect for the dome hoop, had become visible.

The plan of the building is of the central plan type used frequently during the Early

Inside view of Small Hagia Sophia.

Byzantine Period. While converting it into a mosque, it was decorated with Ottoman type parts of the era. Among such decorations, the ones on the architectural structure include the new windows, restructured doors, hexagonal bricks used for flooring the lower floor and the lodge.

The dimensions of Sergius and Bacchus Church are 25 x 28 meters and it has an irregular square shape. The main section is closed by a dome with high hoop. There is a window on each section of the dome, which was divided into 16 sections. The height of the dome with a diameter larger then 15 meters is 19 meters and it sits on eight footed arcs.

It is written on the inscription surrounding the building all around in the lodge located at the second floor that Iustinianos had this church constructed for the sake of the Saints Sergius and Bacchus. The letters used in this writing are the good examples of the Byzantine calligraphy arts during the 6th century.

It is written in the sources that the walls of the church was

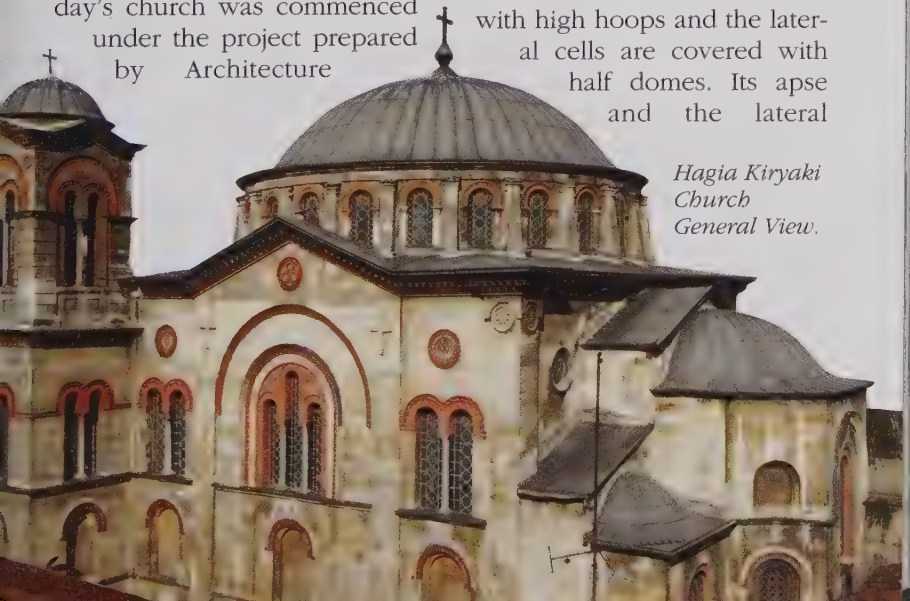
decorated with colored marble tablets and that its dome was decorated with mosaics. However, none of them has reached today. The monograms of Iustinianos and his wife Theodora can be seen on the column heads on both floors.

Hagia Kiryaki Church

A Greek Orthodox Church located in Kumkapı, between Gedik Pasha Street at east, Çadırcı Camii Street at north and Kadırga Limanı Street at south. It was denoted to Kiryaki, one of the first Christian saints. The first construction date of the church is not known, but the name of the church is mentioned in a list by Tryphon in 1583. The church had suffered from fire between 1645 and 1660 and was repaired in 1730. When it was demolished completely during 1894 earthquake, construction of today's church was commenced under the project prepared by Architecture Periklifio Tiadis and it was opened to religions exercises.

Belfry.

Hagia Kiryaki church was constructed using hewn stone and it has a rectangular plan from east to west and it is a central type building. The central section is covered with a dome with high hoops and the lateral cells are covered with half domes. Its apse and the lateral



Hagia Kiryaki Church General View.

ΕΙΣΕΛΕΥΣΟΜΑΙ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΣΟΥ ΠΡΟΣΚΥΝΗΣΩ ΠΡΟΣ ΝΑΟΝ ΑΓΙΟΝ ΣΟΥ ΚΥΡΙΕ

Entrance of Hagia Kiryaki Church and general view.

cells bulge as half globes towards outside. The lodge extending over the narthex is concave in the middle and the sides and its center bulges towards the section. Iconostacis extending before the apse at the east side is made of marble and colored with porphyry pieces. The stained glasses used in windows provide a richness to the appearance. The bodies of the columns are painted with green and their heads are of Ion style. The illustrations of Pantokrator Jesus on the middle dome and Blaherna Virgin Mary on the apse half dome are interesting. There are some stages from the Holy Bible on the north and south walls as well as the frames of the lodge banister and from Old Testament on the narthex. There is Hagia Vasiliyos Ayazma a few steps below at the southwest of the church.

Surp Asdvadzadzin (Holy Mother of God) Church

The church located on the Şarapnel Street in Kumkapı is also called Patriarchate Church, Patriarchate Cathedral. One of a few Byzantine churches granted to the Armenian society brought to the city upon Ottoman conquest of Istanbul. The Patriarchate building located in the same courtyard with the church is one of the most beautiful wooden buildings of the 19th century. There are three churches and two chapels side by side on the other side of the courtyard. Surp Asdvadzadzin is the largest one in the middle and used as the patriarchate church since 1641.

Due to many fires, it was repaired and restored many times. During the last

Surp Asdvadzadzin Church courtyard entrance door.

1826 fire, the Patriarchate and the proxy buildings of Jerusalem Patriarchate were demolished. After the restoration works, the complex was extended and a classroom for children, two classes for theology education, a pool to be used against fire and a room for fire brigade were added. Today, the pool and the fire brigade room do not exist. In place of this pool and fire brigade room, there is a school building.

Surp Asdvadzadzin Church is a typical basilica from east to west. Its entrance is under the belfry located at the west side. The southwest corner of the narthex is there the grave of the Patriarch Nerses Varjabedyan II. Access to the main church is provided through the door at the end of the narthex.

The main section is divided into three naves through two series of columns. The nave in the middle is covered with low cradle vault and the lateral naves are covered with even ceiling. There are the main apse and cells at its both sides at the eastern side of the church. There are passages to the treasury room at the southeast of the main apse and to the small chapel at the northeast of the apse.

Doors opening to Surp Harutyun Chapel and Surp Cross Church are visible after the first door on the north nave. And there is a door opening to Surp Dzınunt Baptistery Church after the first door on the south nave. Surp Harutyun Chapel, covered with vault, is a typical basilica plan. There is the sarcophagus grave and bronze bust of Harutyun Amira Bezciyan at the northwest side. The stairs descending immediately beside the grave goes to Surp Theo-doros Ayazma. Surp Dzınut Baptistery Church is a small church coated with vaults. Surp Cross and Surp Vortvots Vorodman churches are symmetric buildings. They have U-shaped lodges, as different from the cathedral.

Detail from Armenian architecture.

Front side of Gedikpaşa Armanian Church.

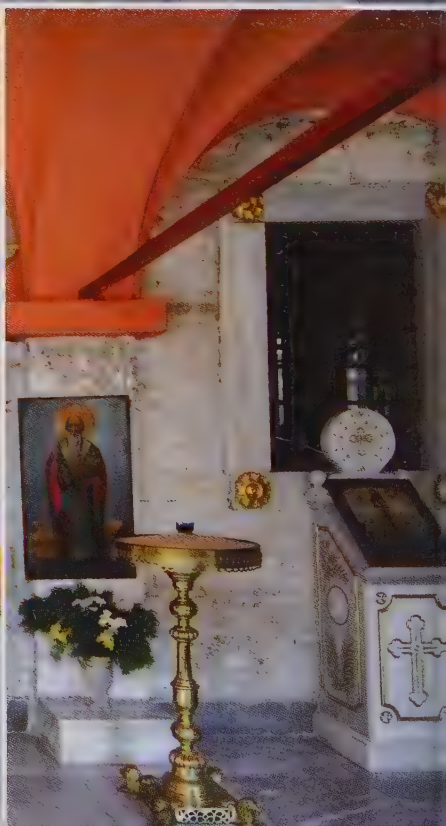
Zoodohu Pege Balıklı Church Iconostacis.

Zoodohu Pege "Balıklı" Church

Located between Balıklı Street and Seyit Nizam Street in Kazlıçeşme, Zeytinburnu. First construction of Zoodohu Pege Church dates to the times of Emperor Leon I (457-474). The church was expended through the use materials remained from Hagia Sophia during Iustinianos period (527-565). The building that was damaged during the earthquake was repaired in 790 by the order of Empress Eirene and in 870 by the order of Basileios I. The building was demolished during 1204 Latin invasion. The church which was left out of repair during the Ottoman period was reconstructed from its foundation by the Patriarch Constantinos I in 1834. It was

Mary and Baby Jesus.

ΜΡ ΘΥ
Η ΖΩΟΔΟΧΟΣ ΠΗΓΗ
ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ
ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ



Views of iconostacis.

opened for religious exercises in February 2, 1835 with the participation of the patriarch.

The church is located in a wide courtyard surrounded with high walls. Marble gravestones with writing in Karamanish were laid on the floor of the courtyard. The church constructed with light colored smooth hewn stones has a two-faced crushed roof.

The church is basilica planned and was divided into three naves by two series of six columns. The columns are linked to each other by circular arcs. The east apse bulges as a

Above; Entrance door of the church.
Below; North nave.

half globe towards outside. The iconostacis covering three naves at the east of the main section is made of marble and includes a rich icona collection. Ambo and despot chairs are marble structures decorated with vegetable and geometric motives.

The church is also rich in terms of frescos and decorations. Its upper cover is completely decorated with motives. On the five low arced windows at both the northern and southern sides of the building, two layers of frescos are visible. In addition, a saint's portrait is embroidered on each columns and there is a portrait of Jesus on the ceiling of the central section.

There is an ayazma (spring of water) at the northwest corner of Zoodohu Pege Church, which is believed to be curative with the fishes living in it. There is a small graveyard at the west side of the church, which is devoted to the patriarchs and contributors and accessed through a door opening from the narthex.

On the west of the church, the tombs and statues of those who donated to Patriarchate and church.

Inside of Studios Monastery.

Studios Monastery
(Imrahor İlyas Bey Mosque)

Located between Imrahor İlyas Bey Street and city walls, between Yedikule and Samatya. The Monastery and Ioannes Prodromos Church were constructed by East consul Patricius Studios on his own lands between 454 and 463. It is a very important building, since it bears the architectural characteristics of the Early Christianity period, although it has been ruined.

The actual importance of this monastery begins during the period of head monk Teodoros Studites (798-826), who was thereafter glorified as a saint. Studios Monastery, which hosted 700 monks, became a cultural center as a place, where religious books were reproduced and decorated with miniatures, new chants were composed, calligraphies and iconas are prepared. During 10th century, a piece of cranium and arm were brought to the church, which were believed to belong to John the Baptist and therefore deemed as holy. Such pieces are now kept in Topkapı Palace Museum. Very precious commodity was taken from the monastery during Latin invasion. It was repaired and provided with its previous glory during 13 the century and also it was surrounded with thick walls. Travelers, who visited Istanbul

during 13th - 15th centuries mentioned the decorations and glorious appearance of the monastery church. It was converted into a mosque after the Ottoman conquest of Istanbul. After a fire it suffered in 1782, it was repaired; it was damaged during an earthquake in 1894 and its wooden dome was collapsed due to the snow accumulation in 1908. Thereafter, it was not restored thoroughly but was prevented from collapsing through some small repairs.

The church has three entrance doors. It is a typical basilica planned building extending from east to west. It consists of two lateral naves and a middle nave with a width equal to the total widths of such two lateral naves. Among the columns series dividing the naos, the columns at the left side are still robust but the columns on the right side were removed since they were fallen into pieces due to earthquakes. The marble works, column heads, window arcs, moldings and cornices of this building are beautiful examples of the stonework during 5th century. There is no trace remained from the mosaics, which were told in the old sources as enriching the walls and half dome of the apse. It is considered that the flooring with marble mosaics performed using a rich labor (opus sectile technique) was constructed during the period following the Latin invasion. They are good examples created by cutting stones in various colors and driven into each other at some places. Russian Archeology Institute conducted some studies in the building in 1907 and founded some sarcophagus and mosaic pieces belonging to the Byzantine period. Such pieces are now kept in Istanbul Archeology Museum. Studios Monastery can be visited upon permission of the Directorate of Hagia Sophia Museum.

Outer view of Studios Monastery apse side.

Fenari İsa Mosque
(Constantinos Lips Monastery)

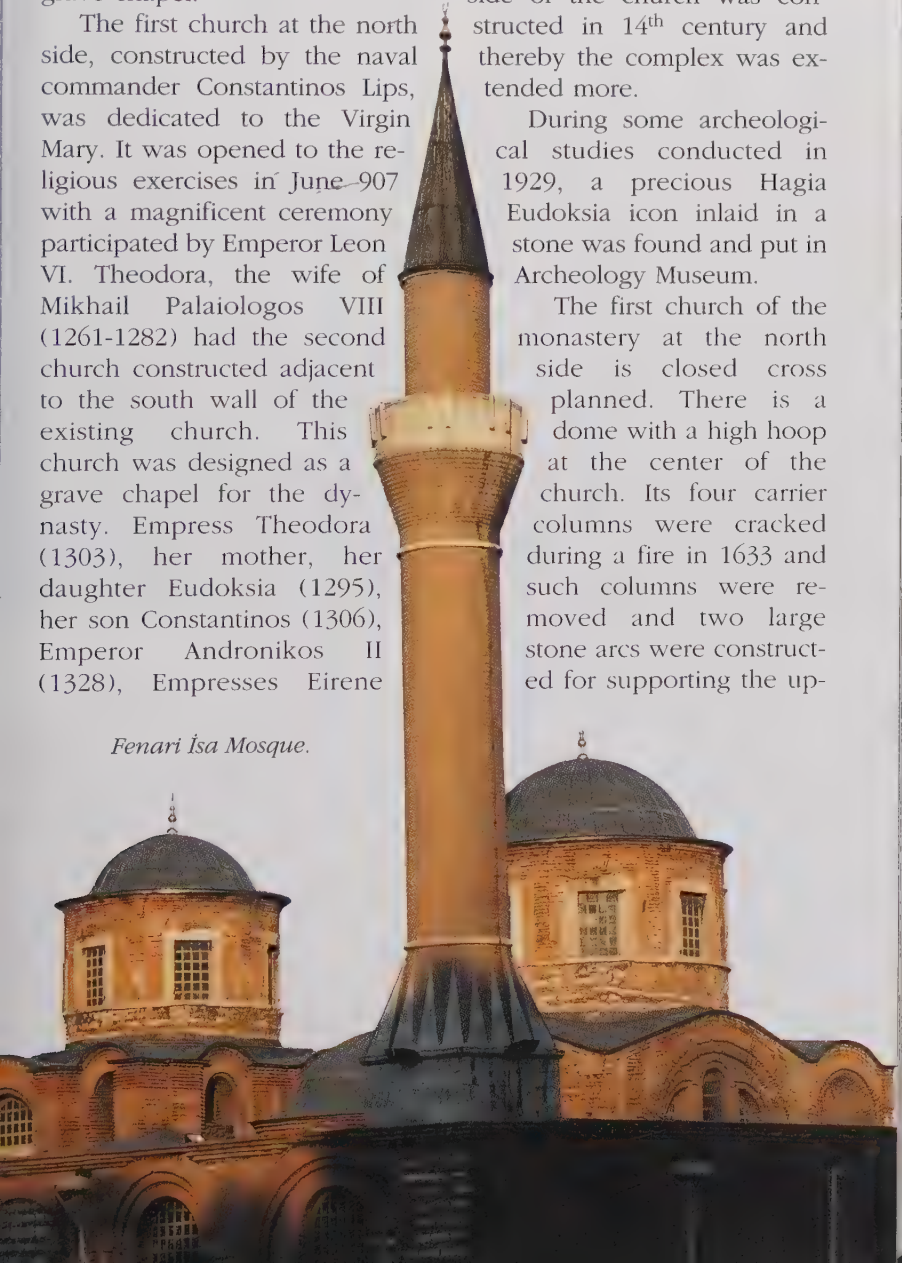
Located on Vatan Street in Aksaray. It consists of two adjacent churches constructed during different periods and a grave chapel.

The first church at the north side, constructed by the naval commander Constantinos Lips, was dedicated to the Virgin Mary. It was opened to the religious exercises in June 907 with a magnificent ceremony participated by Emperor Leon VI. Theodora, the wife of Mikhail Palaiologos VIII (1261-1282) had the second church constructed adjacent to the south wall of the existing church. This church was designed as a grave chapel for the dynasty. Empress Theodora (1303), her mother, her daughter Eudoksia (1295), her son Constantinos (1306), Emperor Andronikos II (1328), Empresses Eirene (1324) and Anna of Russian stock (1417) were buried here. "L" shaped Parekklesion that surrounds the west and south side of the church was constructed in 14th century and thereby the complex was extended more.

During some archeological studies conducted in 1929, a precious Hagia Eudoksia icon inlaid in a stone was found and put in Archeology Museum.

The first church of the monastery at the north side is closed cross planned. There is a dome with a high hoop at the center of the church. Its four carrier columns were cracked during a fire in 1633 and such columns were removed and two large stone arcs were constructed for supporting the up-

Fenari İsa Mosque.



Fenari İsa Mosque, niche of Ottoman period.

per part of the building. The monastery has four small chapels at four sides of the dome, which is a special characteristic of this monastery that is not seen in any of the other Byzantine churches. Hagia Eudoksia icon was found in one of such chapels.

The second church, which was constructed at the south side in the late years of the 13th century, is a "church with halls", which is one of the plan types used during the last Byzantine period. The central section is covered with a dome with hoops. This dome was repaired in 1831 and transformed into a dome constructed using Ottoman architecture. The columns separating the central section from the "U" shaped halls were removed and the upper structure was supported by the two large brick arcs.

The building, which was converted into a mosque during the Ottoman term, was left as disused for many years due to a fire it suffered in 1918. It was reopened to religious exercises as a mosque in 1960, following the repair and restoration works.

Kalenderhane Mosque

A Byzantine church converted into a mosque, located at the bottom of the Bozdoğan (Valens) Aqueduct on 16 Mart Şehitleri Street, in Vezneciler district. The first church here dates back to 6th century. The church was extended with some additions in 8th century and between 10th and 12th centuries and it reached its final appearance in the 12th century. It was used by Franciscans in 1204-61, while the city was under Latin occupation. Some frescos about the life of Saint Francesco, the founder of the Franciscan religious order, were found in a chapel in diakonikon cell of the church. Pictures were largely damaged, since this section remained under a house and its garden, located behind the building. Collected pieces were put in Archeology Museum and partly restored.

After the Ottoman conquest of Istanbul, Fatih Sultan Mehmet assigned this church to the Kalenderi dervishes as a lodge due to their services and efforts during the conquest. The church was converted into a mosque by Darüssaade Agha Maktul Beşir Agha in the 18th century. Its wooden parts were demolished in a big fire in 19th century. Lodges and most of its marble floorings were damaged.

In 1928, its minaret was destroyed by a lightning and then it was vacated. In 1966-1972, it was restored by collaboration between Harvard University and Istanbul Technical University and reopened to religious exercises. There are two narthexes, exterior and interior narthexes, at the west side of Kalenderhane. The central section of the Closed Cross planned building is covered with a dome with high hoop and the hoop rises on the pendants. The arms of the cross are covered with cradle vault. The main half circle planned apse on the east wall cannot reach today and its place was bound with bricks.

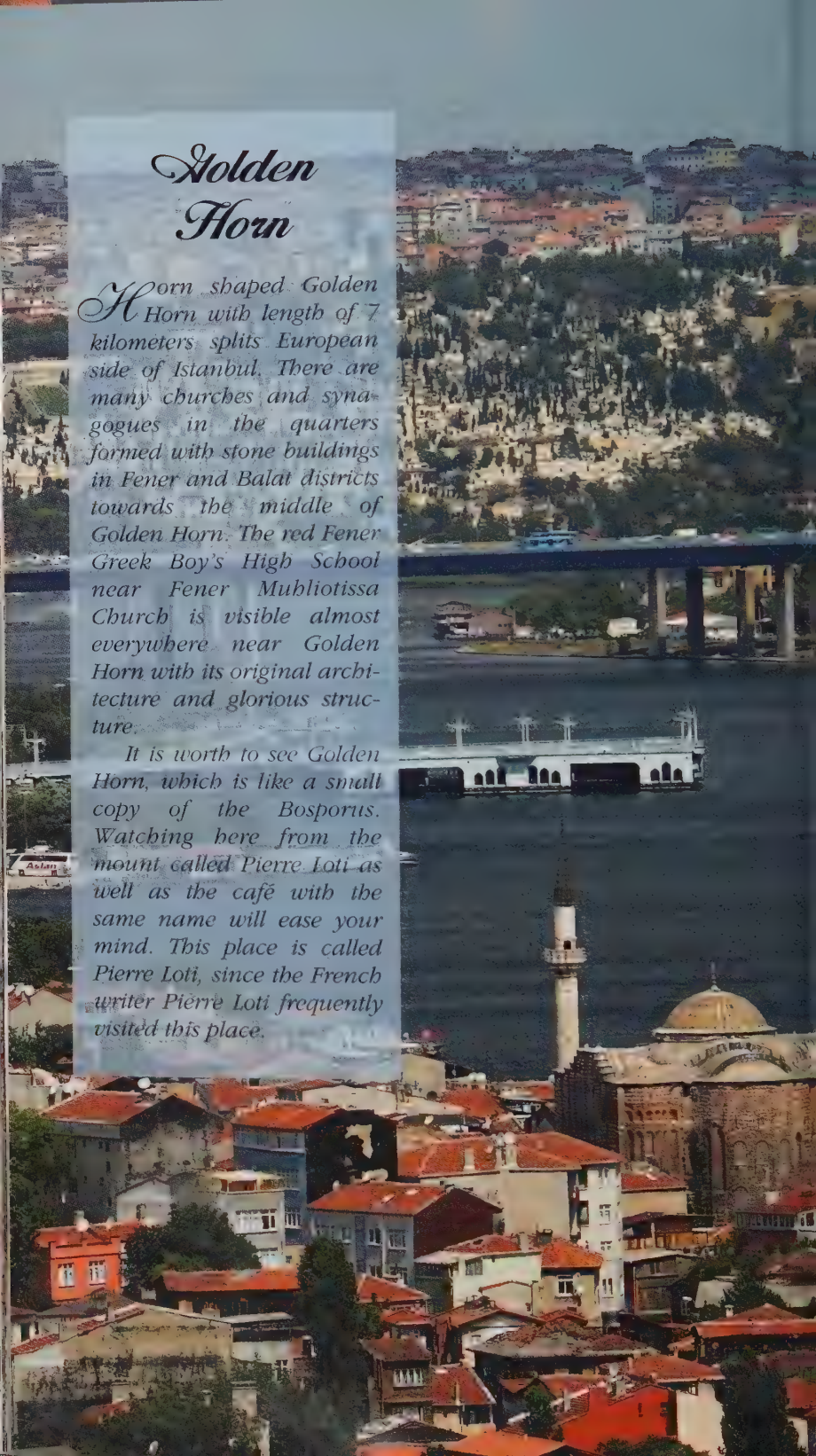
Among the genuine interior wall decorations of the church, only marble tablets can rach today. However, it is clear that the upper parts of the walls were coated with very rich mosaics and frescos in the old times.

Kalenderhane Mosque.

Golden Horn

Horn shaped Golden Horn with length of 7 kilometers splits European side of Istanbul. There are many churches and synagogues in the quarters formed with stone buildings in Fener and Balat districts towards the middle of Golden Horn. The red Fener Greek Boy's High School near Fener Muhliotissa Church is visible almost everywhere near Golden Horn with its original architecture and glorious structure.

It is worth to see Golden Horn, which is like a small copy of the Bosporus. Watching here from the mount called Pierre Loti as well as the café with the same name will ease your mind. This place is called Pierre Loti, since the French writer Pierre Loti frequently visited this place.



Zeyrek Mosque *(Pantokrator Monastery)*

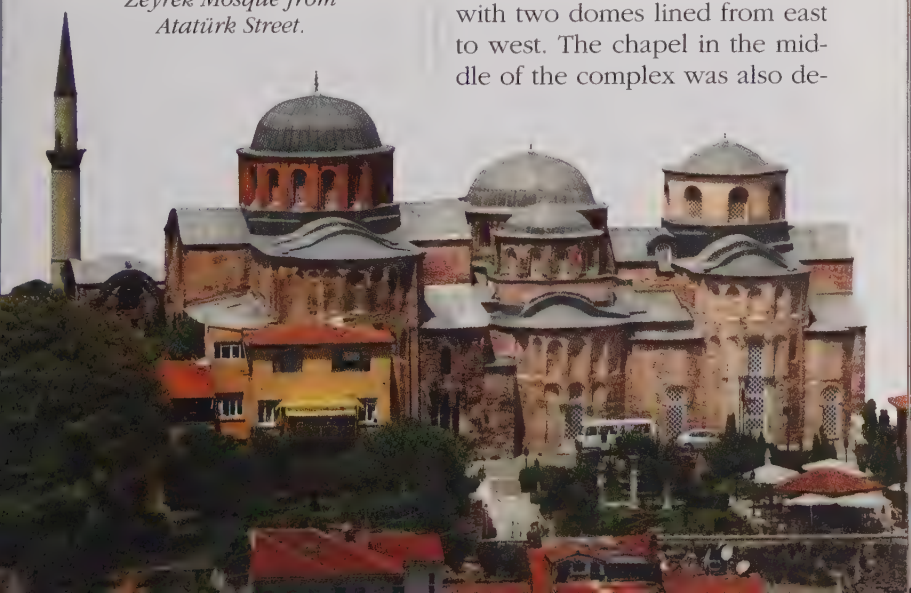
Located on a site overlooking Golden Horn, on Ibadethane Street in Zeyrek, Fatih District. The building dates back to 12th century and it is one of the glorious churches of Byzantine period. It consists of three churches. Eirene, daughter of Hungarian King Laszlo, first wife of Ioannes Komnenos (1118-1143) provided the first church at the south to be constructed. This church was devoted to Jesus and it is understood from the monograms on its colum heads that its architect was Nikeforos.

After decease of Eirene, Ioannes Komnenos provided a new church to be constructed at the north of the church. This church was devoted to Virgin Mary. The church at the north is a small copy of the church at the south. As two identical churches were created, the Emperor decided to connect them and provided a grave chapel to be constructed in 1136, which is the smallest one amongst three churches.

North and south churches are closed cross planned. Their central sections are covered with a dome with high hoop and surrounded with cradle vault, which forms the arms of the cross from four sides. Baroque profiled stone bonding columns take the place of four columns in the central section. There are narthex sections in the western sides of both the north and south churches. The narthex of the south church extended to north and that of the north church extended to south and thereby joined and closed the front side of the grave chapel. The chapel is covered with two domes lined from east to west. The chapel in the middle of the complex was also de-

Zeyrek Mosque inside view of the dome.

Zeyrek Mosque from Atatürk Street.



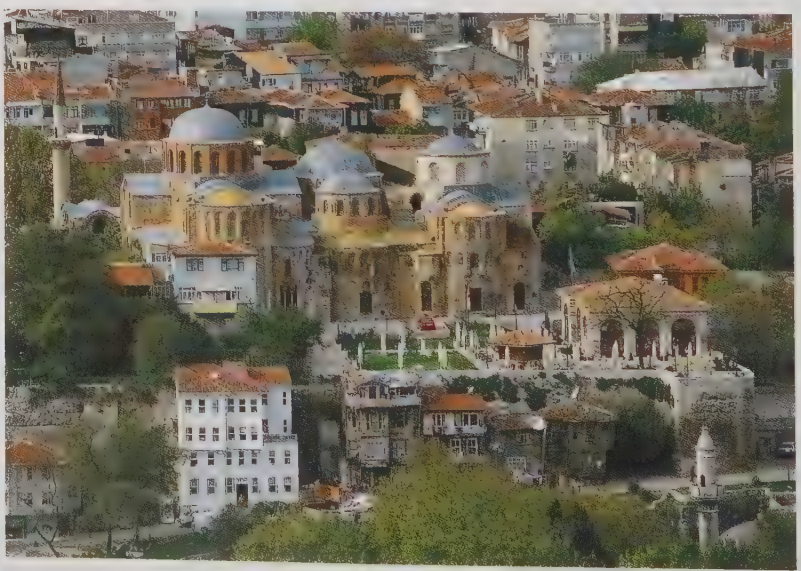
signed as the dynasty grave of Komnenos family. Empress Eirene (1124), then Ioannes Komnenos (1143), Empress German Berthe von Sulzbach (1158), Eirene, wife of Androkinos Palaiologos II, (1317), Manuel Palaiologos II (1425), Trebizond Prince Maria (1439), Evgenia, wife of Ioannes VII (1440), Manuel Palaiologos (1448), Ioannes Palaiologos (1448) and Eirene, wife of Manuel Palaiologos (1450) were buried here.

The church was seized by the Catholic priests during 1204 Latin invasion, it was plundered and many precious belongings in the church were transported to San Marco Basilica in Venice. There was relief of Saint Demetrious and holy relics of Saint Florus and Saint Laurus in Pantokrator Church. And the cranium of Saint Blasius in this church was sent to French King Louis by Latin King Baudoin II. It is also said that the wooden table, on which it is believed that Jesus was laid after he was taken down from the cross, was in Pantokrator Church.

Pieces of mosaics and colored glass were founded, which were coating the interior walls. Mosaic on the floor of the south church, which was made using opus sectile technique, was completely revealed in 1953. This mosaic floor, which is divided into rectangular strips, is one of the precious examples reached today.

The building, which was converted into a mosque after Ottoman conquest of Istanbul, was named as Zeyrek Mosque, due to its first professor Molla Zeyrek Mehmed Efendi. It was thoroughly repaired at the end of the 18th century and was restored in 1966 after waiting as a ruined building for a long period of time. It is still used as a mosque.

Zeyrek Mosque.



General view of Gül Mosque and Haliç at the back.

Gül Mosque *(Hagia Theodosia Church)*

An old Byzantine church located in Ayakapı at the side of Golden Horn. There are different opinions about construction date of the church belonging to the Middle Byzantine period. It was constructed during Basileois period (867-886) or on an old church.

St. Theodosia, to whom the church was devoted, was killed while she was trying to prevent the destruction of a Jesus icon on Khalke door of the Great Palace adjacent to Hagia Sophia during Icono-clasm period (726-843) and she was gloried as a Saint. The church was visited by the pilgrims and travelers, who came Istanbul, since the relics of the Saint was put in this church.

There are doubts about the conversion date of the church into a mosque. It is mentioned in the 1546 Foundations Survey book as "Gül Mosque" and this proves that it was converted into a mosque before this date. It was damaged largely during the fire in 1633 and repaired during Mahmud II period (1808-1839).

Only one wall of the narthex of the closed cross planned building is standing. A "U" shaped lodge extends to the

Inside view of Gül Mosque.

central section, which is covered by a dome sitting on four large footings with pendants, from two sides and the entrance side. Apse bulging outside was moved by arcs and there are two identical shaped apses at both sides.

The lateral sides facades as well as the carried large arcs and main dome of the building was restored during the Ottoman period. It can be estimated that this Byzantine church, which was built on a high cellar and has very large sizes itself, may be more tremendous with a dome that should be provided with a high hoop. No decorations belonging to the Byzantine period is observed on its walls.

Fener Greek Orthodox Patriarchate

Fener Greek Patriarchate is located on Sadrazam Ali Pasha Street, which is one street inside from the Golden Horn in Fener. It is believed that the Byzantine Church was constructed by Saint Andreas, one apostle of Jesus. This church was promoted to an archbishop degree after the capital of Rome Emperor was moved to Istanbul by Constantinos I. During the 1st Istanbul council in 381, it was decided that Istanbul bishop would hold the same rights with the Rome bishop. But Rome Church did not approve this. The position of Istanbul Archbishop was approved in 451 Khalkedon (Kadıköy)

Apse face of Hagios Georgios from outside.

Council and it achieved the "ecumenical" status. Thereby, a large area in the Balkans and Anatolia is included in the province of this position. Following this council; Rome, Istanbul, Alexandria, Antakya and Jerusalem were approved as the centers of the Christian world. Patriarch, the leader of the Eastern churches, was a significant obstruct against the universal domination claim of Rome. The religious conflict between the Eastern and Western churches resulted in separation of two churches from each other in 1054, as Orthodox and Catholic. Thereby, the Pope leading the Rome Church became the leader of the Catholic world and the Patriarch leading the Orthodox Church in Istanbul became the leader of

Orthodox world. Byzantine Emperors attempted to join Byzantine and Rome churches during the invasions of Ottoman Empire, but the patriarchate strongly opposed this. When Istanbul was conquered by Ottoman Empire, the last patriarch Athanasios II resigned his duty since he opposed to merger of two churches and no one was assigned in place of him. After the Ottoman conquer of Istanbul in 1453, he concerned with the Patriarchate closely and conceded privileges to them, even more than those the Byzantine Emperors conceded. He caused that a new patriarch elected finding it appropriate that a patriarch should lead the Greek community. He extended the authority areas of the patriarch as including the Eastern patriarchs and Balkan countries and recognized this new elected patriarch as the representative of all Orthodox within

Details from Hagios Georgios.

the borders of the Ottoman Empire. In 1454, Georgios Kortesios Skholarios was elected as the patriarch with the title of Gennadios II. Thus, Fatih reestablished the Istanbul Church against the Rome Church in order to receive supports from the Orthodox.

Fatih accepted Patriarch Gennadious, who wanted to visit him after his election, and granted him a certificate, which showed the "official status" of the Patriarch, and the Patriarch Scepter. Patriarch, whose future was guaranteed, was esteemed equally with the viziers during the state ceremonies. In accordance with this decision, the patriarchs, who would be elected after Gennadios would benefit

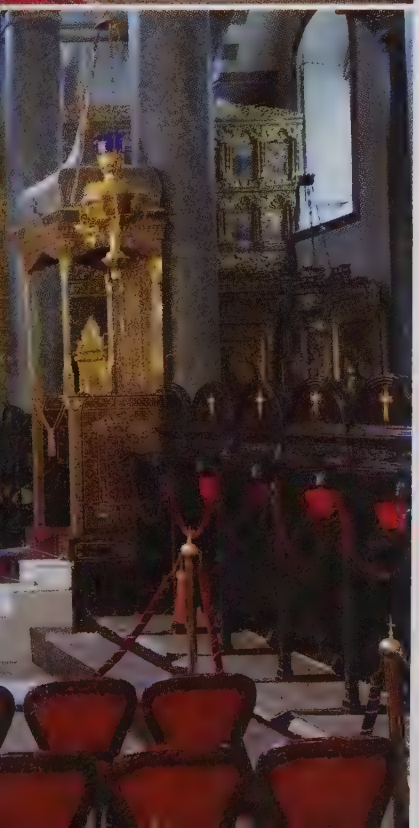
General view of iconostacis.

from the same privileges and he would be protected by a custodian unit formed by janissaries. Fatih recognized the Patriarchy about the religious, legal and penalty works of the Greek.

After Gennadious II became the Patriarch, the Patriarchy began operating in the Church of Holy Apostles (1453-1456), which was the second largest church in the city and is today Fatih Mosque. Patriarchy moved to Pammakaristos Monastery, which was a smaller and safer place than the Church of Holy Apostles, in 1456 due to decrease in the Christian population in the quarters in the vicinity and the safety purposes. This building was restored in 1518 and extended and reconstruct-

Patriarchate Pulpit. *General view from inside.*

ed during the Patriarch Ieremias II period. However, Pammakaristos, which was vacated in 1586, was converted into Fethiye mosque in 1591 during the period of Murat III. Therefore, Patriarchy was obliged to leave Pammakaristos Monastery, where it had operated for 130 years. The Patriarchy then moved to Panagia Church in Fener (1587) and then Hagia Dimitri Church in Ayvansaray (1597) and finally in Hagios Georgios in Fener in 1602 and maintained its activities there. After the Christians in Ottoman Empire granted with new rights according to the Gülhane Hatt-ı Hümayun in 1839, patriarchy gained an important power and became a focus featured by the Western countries. The nationalism trend, which began developing among the Orthodox communities during the second half of the 19th century, influenced the patriarchy negatively. Greece conquered its independence on February 3, 1830, and the Greek Church also declared its independence form. The Patriarchy dominated by Greeks opposed to the nationalist activities of the other Orthodox minorities and it became an important pressure power on the Orthodox community in the



Balkans, who were not Greek. Romanian Church became independent in 1865, this was followed by Bulgaria in 1870 and Serbia in 1879. The Patriarchy lost all the privileges granted by the Ottoman Empire after the Treaty of Lausanne and became only a religious organization. Many Greeks in turkey migrated to Greece and this decreased the number of communities of Fener Patriarchy.

Patriarch, who should be Turkish citizen, is elected by Saint Sinod Assembly upon approval of the Turkish government. The authority of Fener Patriarchy and Saint Sinod is limited to the Istanbul archbishop area. This area is divided into four metropolitan areas, such as Kadıköy, Terkos, Büyükada, Imroz Island and Bozcaada.

Patriarch has judicial power on the monastery community on Mount Aynaroz in Greek, Saint John Monastery in Patmos, a few dioceses at the north of Greek, four dioceses on Twelve Islands and autonomous church in Crete. Also Orthodox archbishops and metropolitan areas in Europe, North and South America, Australia and New Zealand as well as Finland autonomous church are affiliated to Fener patriarchate.

Above; religious ceremony.
Below; general view from inside.

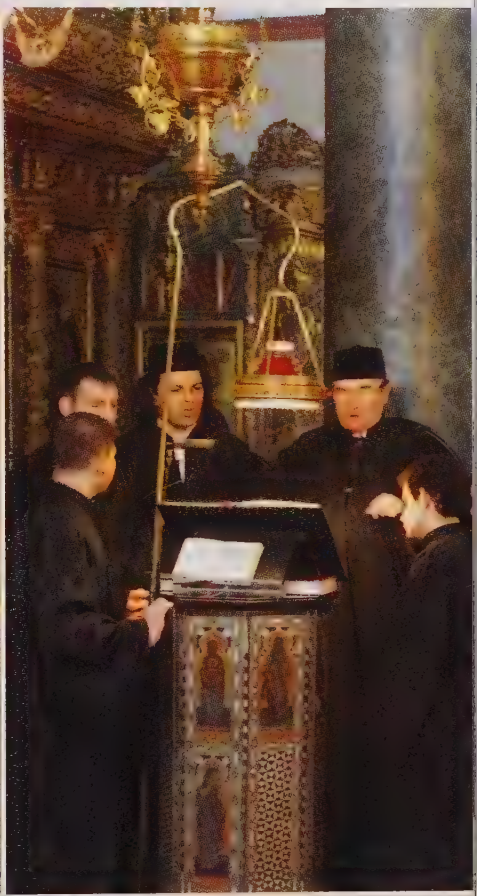
Hagios Georgios Church saint depictions.

Hagios Georgios (Patriarchate) Church

Patriarchate Church located in the courtyard of Greek Orthodox Patriarchate was constructed on the old church on 18 December 1720. The church had been mainly repaired in 1827 and 1836 and was repaired again after the fire in 1941. The adjacent section to the northwest of the church is the place, where "myrrh" oil, used in the liturgical purposes by the churches, was produced. The church is basilica planned with three naves and bound with three apses at the east. The nave in the middle is covered with cross vault and the lateral naves are covered with even ceiling. The lodge on the narthex at the west side of the main section is rectangular planned from north to south and bulges from the lateral naves. The columns bounding the naves are linked through arcs. The bodies of the columns painted with false porphyry and column heads in Dor type are wooden. Wooden iconostacis covering three naves, wooden ambo and wooden patriarch throne are decorated with motives using engraving and relief techniques. Some icons and belongings believed to be holy were collected in this church, since it is the Patriarchy Church. So, this church is rich of icons. The most important of such holy belongings is the stone, which is believed to be used for tying Jesus for lashing him, was brought from Jerusalem and put at the south side of Iconostacis. Also, there are three coffins at the south nave, in which relieves of Hagias Eufemia, Teophane and Solomoni are kept.

Above; middle door and religious ceremony.

Below; tombs in the south nave where sacred relics are kept.

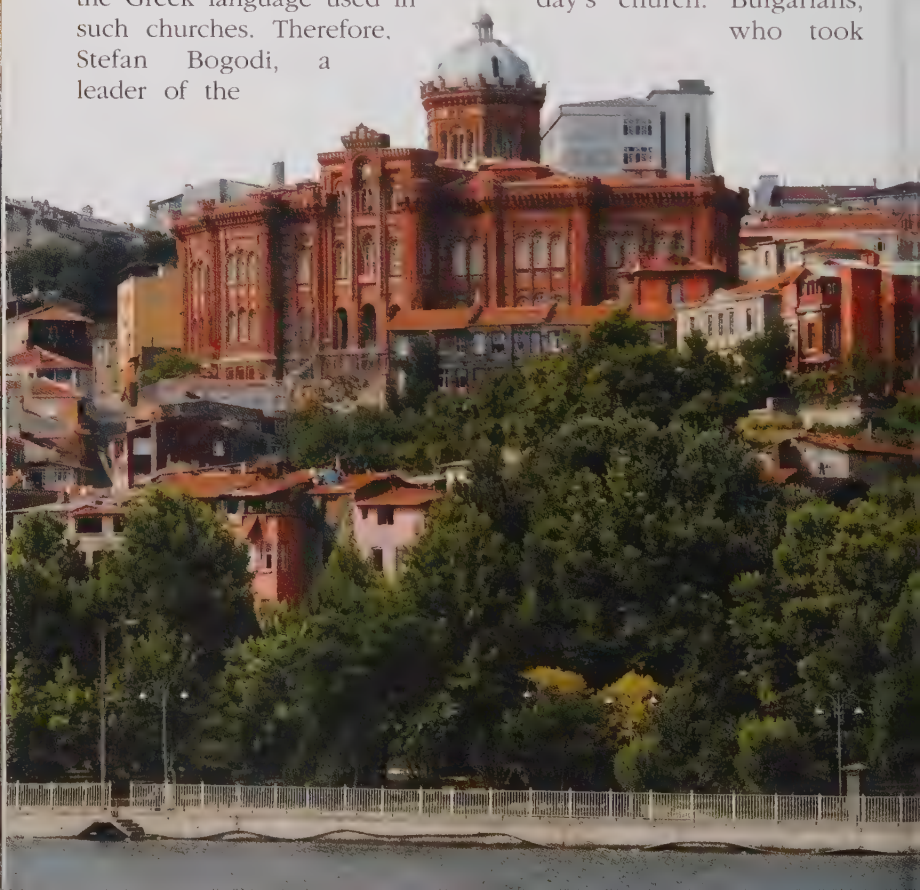


Sveti Stefan Bulgarian Church

A Bulgarian church at the side of Golden Horn, between Fener and Balat. The entire church is made of cast iron, which makes it the most interesting church in Istanbul with such an architectural feature. It is known as one of the first prefabricated buildings in the universal history.

Bulgarians living in the Ottoman Empire worship in the churches affiliated to Fener Greek Orthodox Patriarchate. But Bulgarians wanted an independent Bulgarian Orthodox Church, claiming that they did not understand anything from the Greek language used in such churches. Therefore, Stefan Bogodi, a leader of the Bulgarian community in Istanbul, applied to Ottoman Empire in September 1848. The Empire approved the requests of Bogorodi and permitted for an independent church.

Bulgarian Prince Stefan Bogodi donated a land with three houses, one of which was wooden, between Balat and Fener. The lower floor of the wooden house was temporarily transformed into a place of worship. Thus, Bulgarians living in Istanbul had their own place of worship in 1849. Thereafter, a small, wooden church was constructed in place of today's church. Bulgarians, who took



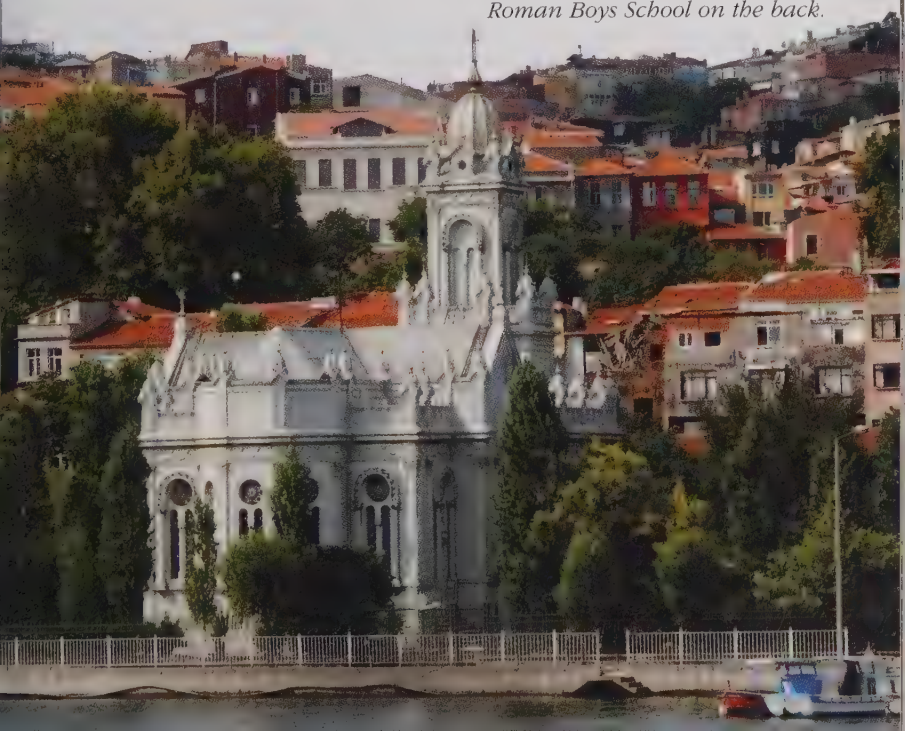
an important step towards independence, declared to the Ottoman Empire in 1860 that they would not recognize the Greek patriarch as their religious leader anymore. The Ottoman Empire permitted foundation of an independent church by a mandate issued on 11 March 1870.

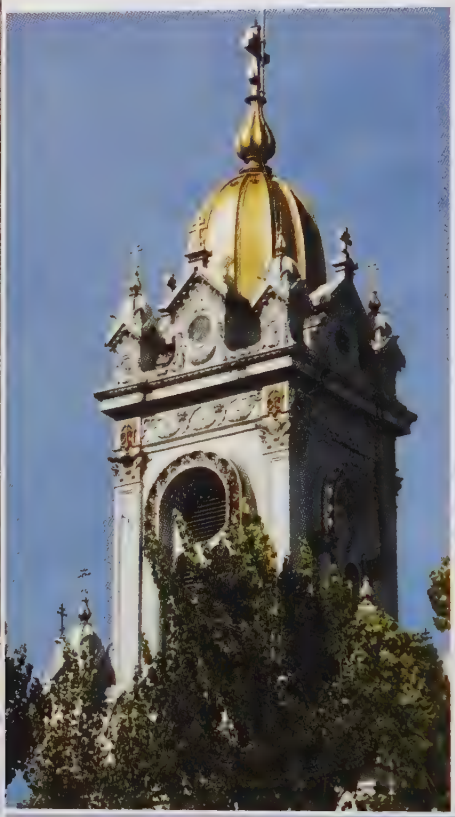
It was commenced to found a larger church, as the wooden church opened in 1850 was small. Architect Hovsep Aznavur suggested that the building would be constructed using mountable steel profiles considering that the construction site was filled ground, i.e. I,t was not everlasting. Iron frameworks was preferred in lieu of reinforced concrete, since it was lighter. A competition was organized in 1892 for construction of the prefabricate parts of the church and an Australian company Rudolf Ph. Waagner was awarded.

The parts manufactured in Vienna were shipped to Istanbul over the Danube River and Black Sea. The church was constructed in 1,5 years on its current place in 1898. The carrier profiles of the church were made of steel and coated with sheet and cast plates. The parts were coupled using bolts, screws, rivets or welding. Even the marble looking columns of the church constructed with Neogothic style were made of iron.

The old wooden church was demolished after the new church was opened, but the main stone on its apse was protected. Today, this stone can be

Sveti Stefan Bulgarian Church at the shores of Haliç and Roman Boys School on the back.





visited as a modest monument bringing back the historical rol that the church played for about a half century.

Sveti Stefan Church was a basilica planned building with three naves. It is written on six bells in the belfry that the bells were casted in Yaroslavl city. The church has a lodge beginning on the narthex and extending in "U" shape over two naves. Iconostacis is decorated with icons illustrating Saint Stefan, Saint Petrus, John the Baptist, Virgin Mary and Christ Child and some stages from the Holy Bible. The graves of the first Bulgarian Patriarchs are preserved with due care in the church that is used by Bulgarians living in Istanbul.

Above; Belfry.

Below; Sveti Stefan Bulgarian Church

Atik Mustafa Paşa Mosque general view.

Atik Mustafa Pasha *(Hazret-i Cabir) Mosque*

Located on Çember Street, immediately behind the walls of Golden Horn in Ayvansaray district. This historical building was a Byzantine church, which was converted to a mosque in the 16th century, and it is also called as Cabir Mosque based on the belief that the grave of Hazret-i Cabir is in it. The construction date of the church is not known; it was claimed that the church was initially devoted to Petrus and Markus and then used by Thekla, daughter of Emperor Theophilos (829-842) for retiring in the obscurity, but such claims cannot be proved.

The building suffered from the earthquake in 1894 and was left disused until 1906 and then repaired and began to be used as a mosque again. It was repaired again in 1922. The narthex of the building was demolished at unknown times. Now, there is the final community place covered with a roof, which does not bear any architectural feature. The central dome of the closed cross

planned building sits on a low hoop according to the Turkish architectural style and this dome was constructed on the original dome. In addition, many of the original windows were bound and new windows were opened. The southeast wall consists of three half hexagonal planned apses bulging outside. It is believed that the grave in the apse located at most south belongs to Cabir bin Abdullah el-Ensari, one of sahabis of Prophet Mohammed.

In an archeological survey conducted by American Byzantine Institute in 1957, pictures of some saints, made using fresco technique, were found on the southern side of the building under the plaster layer. It was determined that two of such pictures belonged to Saints Kosmas and Damianos, who were also physicians. The other one belongs to Great Angle Mikhail. Such frescos were coated with wood. The building is still used as a mosque.

Panagia Muhliotissa Church Entrance Door.

Panagia Muhliotissa Church

Located next to the Greek High School, at the corner of Firketeci Street and Tevkii Cafer Street in Fener. It was constructed by the order of Maria, daughter of Emperor Mikhail Palaiologos VIII (1261-1282), on her own lands during 13th century. It is also called as Mongol Church. It is the only church that was constructed during the Byzantine period and has been used until today.

The church, which was ruined during the fires in 1633, 1640 and 1729, was repaired many times, which caused some alterations in the original architecture of the church, and thereafter it was restored in 1731. The building preserving its original plan at the north and south-east sides was extended longitudinally at the west and south sides. The central section of the clover planned church is cov-

From inner place and iconostacis.

ΘΕΟΔΩΡΟΣ
CΩΤ
Ο ΑΓΙΟΣ ΘΕΟΔΩΡΟΣ
Ο ΤΡΑΤΗΛΑΤΗΣ

This church is also known as the Bloody Mary Church. In the 13th century the rulers of the Byzantine Empire decided to form an alliance with the Mongol Empire instead of fighting on their eastern borders. They also wanted to strengthen these relations with a royal wedding between dynasties. Princess Maria started her travel to marry Hülagu Khan. During this long journey Hülagu Khan passed away and Maria got married to Hülagu Khan's son Abaka Khan. A few years later Abaka Khan was murdered by his brother. Princess Maria who was named "bloody" afterwards, returned back to Constantinople.

ered by a dome bound with bricks, which has a considerably high hoop. The other arms of the clover are covered by lower half domes. The irregular rectangular planned naos from north to south is bound with an apse at east. The wooden iconostacis located at the east of the naos, wooden despot throne at its south and wooden ambo at its northeast are decorated with vegetable motifs by engraving and relief technique. The icons located on the lower shelf of iconostacis are silver coated works decorated with relief technique, dating back to 1884. The baldachin type belfry at the southwest corner of the church is significant. There is also an ayazma in the yard.

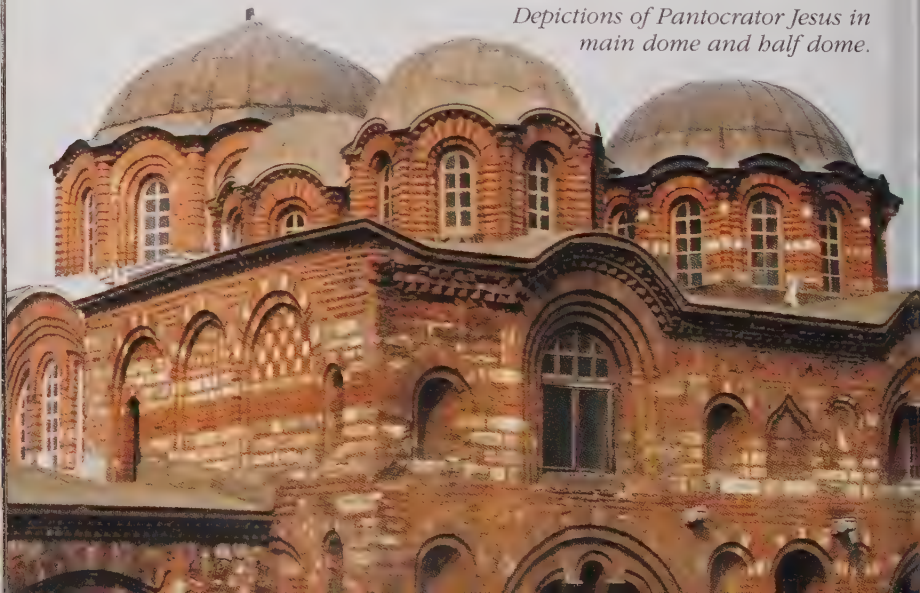
Fethiye Mosque and Museum *(Pammakaristos Monastery)*

Located on Fethiye Street on a level area overlooking Golden Horn in Çarşamba district. The building consists of two small adjacent churches. The main church, which is the most important part of this building complex, was constructed by Ioannes Komnenos (1118-1143) and his wife Anna Dukaina in 12th century. It is estimated that the cistern under the building belongs to an older church. Mikhail Glabas, nephew of Emperor Mikhail Palaiologos VIII had the building constructed between 1290 and 1305 and after decease of Glabas, his wife Maria had the parekklesion, the second church, constructed at the southeast corner of the building. Pammakaristos Monastery had been used as the women's monastery after Ottoman conquest of Istanbul. Greek Patriarchate moved in this church in 1456 and operated there until 1586.

It was converted into a mosque in 1587 in honor of Ottoman conquest of Georgia and Azerbaijan, commanded by Murad III, and it was called Fethiye Mosque. Dalgıç Ahmed, the architecture of the palace, altered the shape of the apse of the main church in order to adapt it to the direction of the mihrab. He constructed a small angled bulge towards forward and covered it with a small dome. The frescos on the apse were disappeared as a result of such alteration. Pammakaristos Monastery was restored in 1936-38 and handed to the administration of museums. During this restoration, the plaster layers on the mosaics and frescos of the church were scratched and they became visible. A cistern with

General View of Fethiye Mosque.

Depictions of Pantocrator Jesus in main dome and half dome.



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28 columns was found under the naos during the restoration works in 1949. The additional grave chapel was restored by American Byzantine Institute in 1960 by revealing all mosaics and frescos. Following this restoration, the grave chapel was opened to the visitors as a museum and the main building was reopened to religious exercises as a mosque. The main church is a "church with halls" with "U" shaped halls extending at its three sides, when its plan is examined. The central section is covered by a dome with a high hoop with diameter of 5 meters.

There are five small domes around the dome. The grave chapel at the south is also covered by a dome on four marble columns at the center. Closed cross plan was applied here and the dome was extended with diagonal vault towards four sides. Pammakaristos Monastery presents some beautiful examples to the mosaics of the last Byzantine period. Although such mosaics are not as many as the similar mosaics in Kariye, they are equivalent in terms of artistic value.

The dome of the grave dome is decorated by the mosaics of Pantokrator Jesus and 12 sections of the dome is decorated with the prophets of the Old Testament. In Deisis stage on the apsis, Jesus is sitting on a throne in the half dome; the stage is completed with the full-length portraits of Virgin Mary and John the Baptist on the lateral walls. Some saints were illustrated on the arcs and vaults. Fethiye Museum can be visited between 09:00 pm and 4:30 am every day, except for Wednesdays.

The view of the dome from place of worship.

Kariye Museum (Chora Monastery)

It is located immediately within the city walls in Edirnekapı. This church, which is renowned with its mosaics and frescos, is the only building remained from the monastery complex. It is mentioned in a source dating back to the 9th century that the monastery was built by Saint Teodoros in the 6th century. However, this information has not been proved. The name of the monastery appears first in the 8th century. Patriarch Germanos, died in 740, and Baktangios, who took role in an uprising with Artabasdos against Constantinos V in 742, were buried here after being executed. The monastery, where some events were staged during Iconoclasm period, has not been mentioned in the Byzantine history for two centuries. Maria Dukaina, the mother-in-law of the Emperor Aleksios Komnenos, had the ruined monastery reconstructed in the late years of 11th century After a short period of time, Isaakios Komnenos, the youngest son of Aleksios, had the church reconstructed thoroughly and prepared a grave in the narthex for himself. The portrait of Isaakios Komnenos can be seen at the bottom of the mosaic panel illustrating Jesus at the right side of narthex.

The monastery and the church were plundered during the Latin invasion in 1204-1261. After Byzantine conquer of Istanbul, this church had be-

Kariye Museum.

Mary and Baby Jesus mosaic composition.

come a religious center esteemed by the emperors as it was close to Blakhernai Palace. The building achieved its current appearance after a repair by Theodoros Metokhites, an important diplomat, in 1315-1321. Its collapsed dome was reconstructed, and an exterior narthex, a nave at the north and a parekklesion at the south were added to the building during this repair works. Metokhites had Parekklesion constructed for himself. Metokhites, had withdrawn into solitude in Chora Monastery during his last years and became a monk and was buried in this Parekklesion when he died on 13 March 1332. The church, which was left idle for a period of time after Ottoman conquer of Istanbul in 1453, was converted into a mosque by Grand Vizier Ali Pasha in 1511. A minaret with single balcony was constructed next to the mosque. The mosaics and frescos were covered with shutters and plaster during this period.

Architectural features

Chora Museum is a typical Byzantine structure. Outer archways, semi-grades, niche and stone-brick knits exhibit a moving appearance. Main part of the structure is a square of which sides are 7 meter each. On the north, west and south walls 1,5-niches enlarge the

Main location of Kariye museum (naos) and the scene of Mary's Death over the entrance door. (Koimesis)

MEXICO

ΗΔΕΥΤΕΡΑ

The scene of Mary's Death at the main location (Koimesis).

structure toward the sides. There are archways on the niches and the high pulley that has a 7 meters diameter and that bears the dome was located on these four archways. Illumination of the main locality is rendered by the windows aligned on the pulley. Eastern façade of the structure ends with an apses extending outward. On two sides of this apses are cells covered with small domes (prothesis and diakonikon). In the latest Byzantine period, the bigger apses were kept upright with a support pillar. There is the inner narthex in the west of the structure. The inner narthex, which has two domes with high pulley, is opened to the main locality through two gates on the eastern wall and to the outer narthex through a gate on the western wall. A minaret with a single minaret balcony was constructed on the corner where the outer narthex meets with the parekklesion in the southwest. In the first half of the 14th century Theodor Metokhites constructed a single-nave parekklesion, adjacent to the southern side of the structure. Beneath the Parekklesion there is a cellar with same design. In the middle part of this annexed structure which is a graveyard chapel a windowed and with high pulleys dome rises and is similar to the other domes. Diameter of this dome is 4,5 meters. The chapel that surrounds the main structure from both sides in an L-shape meets with the outer narthex that covers the interior of the western facade.

Depictions of Pantocrator Jesus at narthex dome of Kariye Museum and saint depictions in dome sections.

Ornaments

In Chora Museum, the mosaic and frescos, with Fethiye Museum, are the best examples of the latest period of the Byzantine art of the 14th century. The richly made ornamentation of the structure by skilled artist was made in the difficult conditions of the 14th century. The mosaics on the higher parts of the middle locality have not reached to the present day.

The main feature of the Chora pictures is that the plastic values of the bodies are underlined and three dimensions were taken into consideration. This understanding shows that an artistic tradition was initiated in Byzantium. The ornamentations on the narthexes and Parekklesion were made during the restoration of Theodor Metokhites. Outer narthex has scenes about the Christ and the inner narthex has scenes from the life of Madonna. On the door that opens from the outer narthex to the inner narthex Pantokrator Jesus calls our attention. In this section; there are scenes such as the dream of Joseph, going to Bethlehem, census, birth of the Christ, miracles of the Kana wedding, multiply of the bread, or the massacre of the children.

On the inner narthex; Birth of Madonna, childhood of Madonna, Madonna's purchase of wool, scenes with Joseph and Madonna, or Good News and betterment miracles were con-

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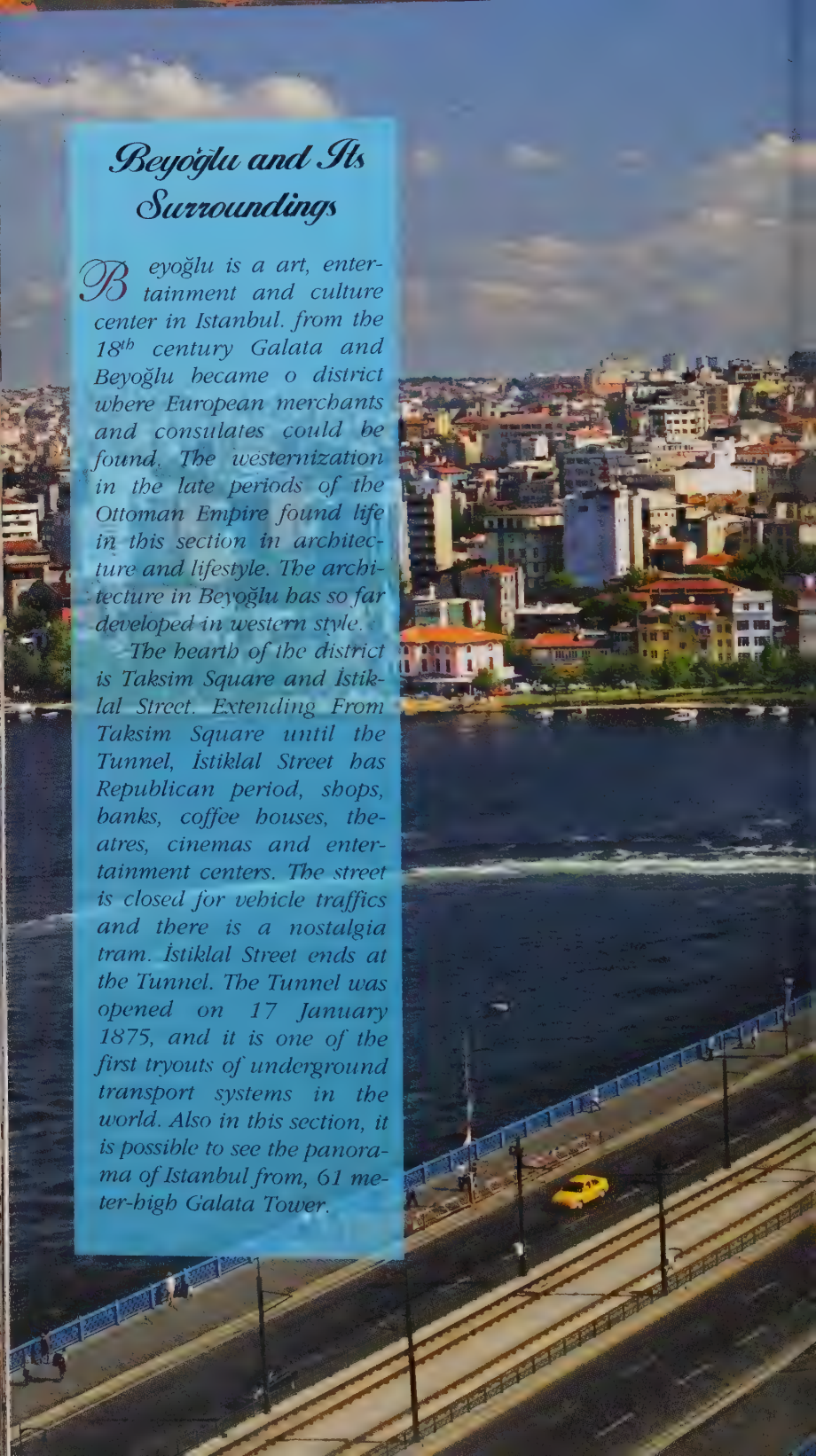
Detail from the composition of Pantocrator Jesus.

tained. On the entrance door to the main church there are the Christ in the middle and the restorer Theodor Metokhites, presenting a model of the church. The marble panels on the narthex and main locality are worth studying. There are not many mosaics in the main locality that are available today. Here the death of Madonna, the Christ, Madonna and child Jesus mosaics can be seen. The mosaic of the death of Madonna, which was found in 1928, is considered to be the most successful one on aesthetical grounds among those that are on the subject. Also in the main locality, in the window archways there are mosaic ornaments that present fine examples of the Byzantine ornament motifs. Entire Parekklesion is ornamented with frescos. The anastasis scene on the apses is wondrous. In the eastern section of the Parekklesion, doomsday description is attention calling. These two important scenes are in harmony with the function of the graveyard chapel. On the middle of Parekklesion's domes Madonna and child Jesus and 12 angels are described in representation. The Bible writers in the dome in pendants are also important frescos. On the marble heads of the columns of the western end of the structure head angle busts were placed. As a result of the researches conducted by American Institute of Byzantium between 1948 and 1958, all the mosaic and frescos were unearthed. There for Khora was opened to be a museum for visits. It is possible to visit the museum everyday between 09.00 a.m. - 04.30 p.m. except for Wednesdays.



Beyoğlu and Its Surroundings

Beyoğlu is a art, entertainment and culture center in Istanbul. from the 18th century Galata and Beyoğlu became o district where European merchants and consulates could be found. The westernization in the late periods of the Ottoman Empire found life in this section in architecture and lifestyle. The architecture in Beyoğlu has so far developed in western style.

The hearth of the district is Taksim Square and İstiklal Street. Extending From Taksim Square until the Tunnel, İstiklal Street has Republican period, shops, banks, coffee houses, theatres, cinemas and entertainment centers. The street is closed for vehicle traffics and there is a nostalgia tram. İstiklal Street ends at the Tunnel. The Tunnel was opened on 17 January 1875, and it is one of the first tryouts of underground transport systems in the world. Also in this section, it is possible to see the panorama of Istanbul from, 61 meter-high Galata Tower.

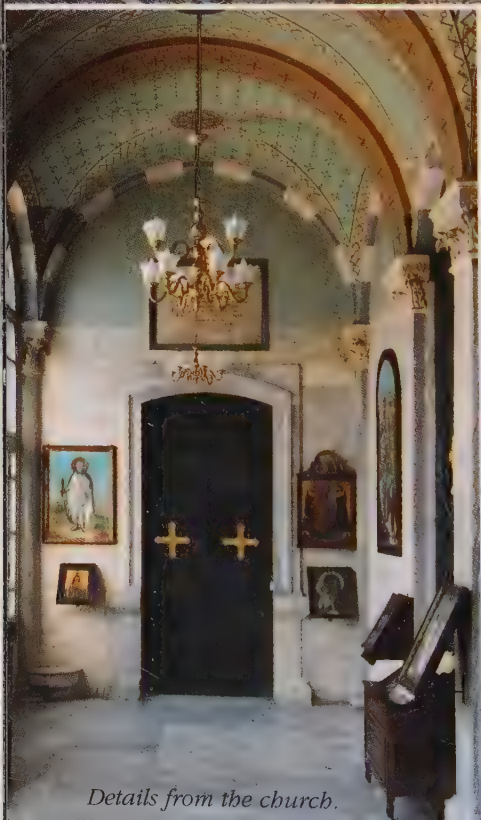
KALE
KİLİT
KALEÇELİK KAPI
KALEÇELİK KASA
İstanbul fatiheyle buluşuyor!
İstanbul fatiheyle buluşuyor!
İstanbul fatiheyle buluşuyor!

Hagia Triada Church

On Taksim Square, it was surrounded by Meşelik Street, İstiklal Street and Sıraselviler Street. The location of the church was previously a Greek graveyard. In this graveyard here was a wooden church dedicated to Hagios Georgios. After the Declaration of Reform, Patriarchs had the consent to built churches, tore down the wooden church to replace it by Zapyon Girl's High School, and part of the graveyard was re-

Hagia Triada.

General view of inside.



Details from the church.

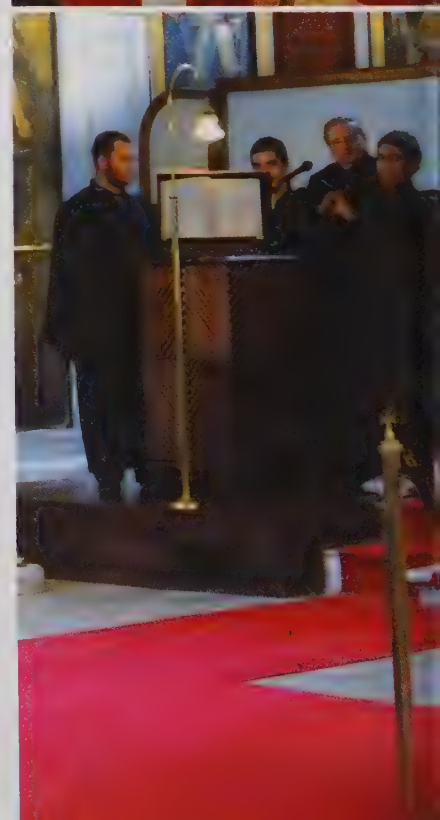
placed by Hagia Triada Church. The building was built by architect Vasilaki İoannidi, started in 1867, and opened for worship after thirteen years, on 14 September 1880 Sunday, on Holly Cross Feast.

Hagia Triada is in a large yard surrounded by high walls. In the yard, there is are, administrative buildings, personnel buildings, and a holly spring dedicated to Hagios Georgios. The bell towers on the sides of the church there are zinc-covered domes.

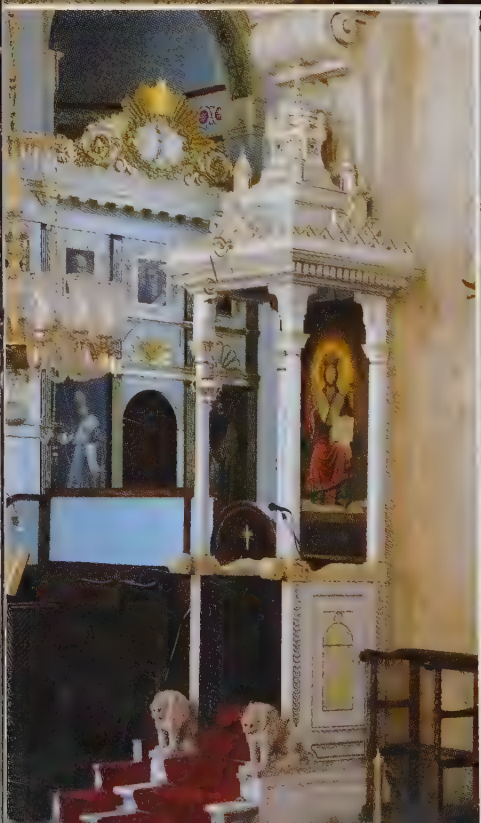
The structure was constructed in domed basilica style, and it bears all the characteristics of European eclectic style. Domes were located on a high pulley that extends on the archways. There are eleven windows on the dome pulley.

The marble iconostacis is ornamented with four small columns and relief technique motifs. The apse beneath the iconostacis is covered by a half dome with three steps. On the two sides of the main locality, the gallery façades have icons. The archways that bear the dome, ceiling of the narthex and archways are ornamented with rich motifs.

Hagia Triada Church gives a rich appearance with regard to frescos and relief techniques. Jesus, Madonna and Saint descriptions were made by painter Sakellarios Megaklis, marble ornaments are the art of Aleksandros Krikelis.



Religious ritual at Hagia Triada.



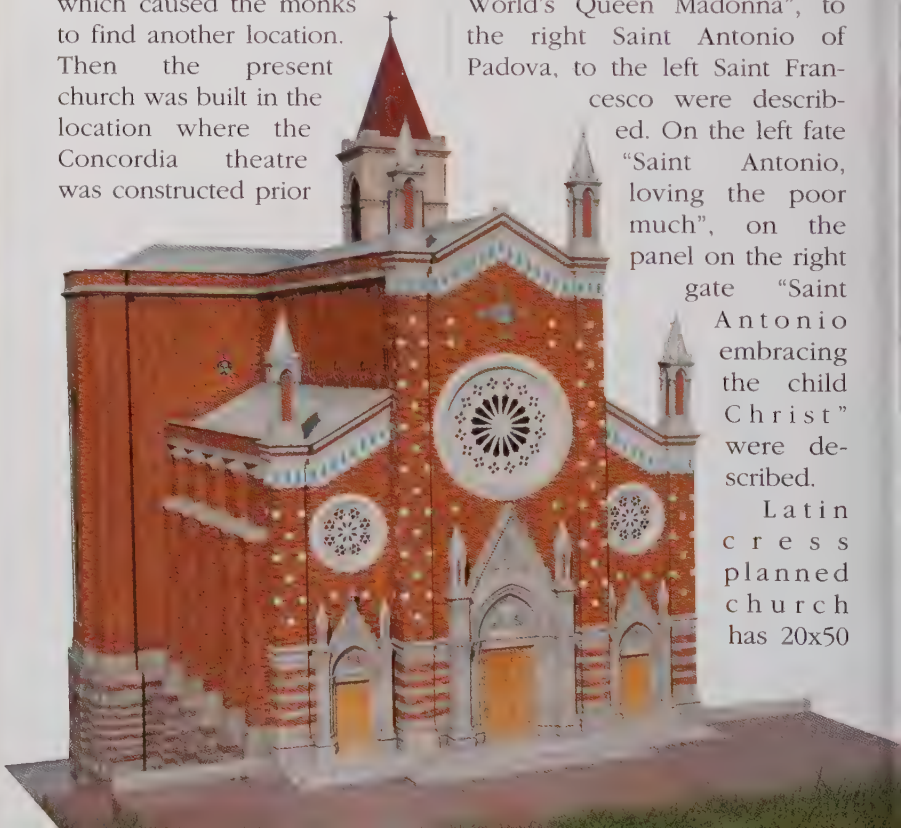
Saint Antonio Church

It is the Catholic church in Istanbul with the largest parish. It in Beyoğlu, in İstiklal Street, on the left from Galatasaray towards the tunnel. The yard to which an iron gate opens is surrounded by the first cement apartment buildings of İstiklal Street. These buildings narrow outward the gate of the yard to limit the view of the church from the street.

The church was constructed for the first time in 1724 in Galata in the name of Saint Antonio of Padova. This church was first wooden and moved to building in the French Consulate in 1762. This building was blocking the tramway which caused the monks to find another location. Then the present church was built in the location where the Concordia theatre was constructed prior to the fire. On 23 August 1906 construction of the new church was initiated; but the construction was temporarily suspended due to the economical problems in 1907. In January 1910 the construction restarted and completed in 1912. The architects of the building are Istanbul-born Italian Giulio Mongeri and Edoardo De Nari. The church was built in Italian Neo-gothic style.

At the courtyard of the church, the sculpture of Pope Jean XXIII (1958-1963) greets the visitors. There are here gates opening to the church. On the main gate in the middle, on the 4-meter mosaic panel "the World's Queen Madonna", to the right Saint Antonio of Padova, to the left Saint Francesco were described. On the left fate "Saint Antonio, loving the poor much", on the panel on the right gate "Saint Antonio embracing the child Christ" were described.

Latin cress planned church has 20x50



Saint Antonio Church and Statue of Pope XXIII, Jean

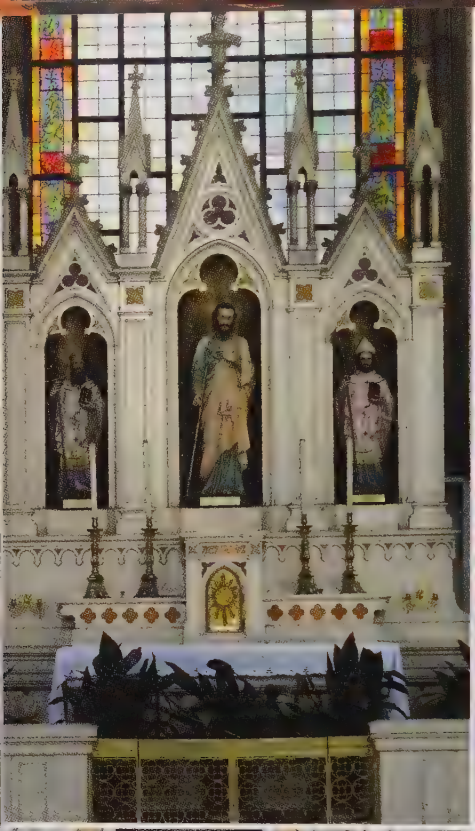
meter measures. Width of the structure becomes 30 meters at the cross arms.

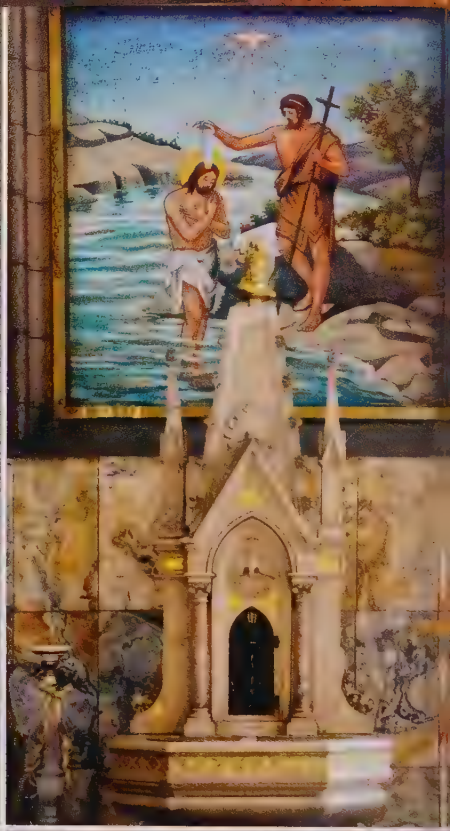
The height between the floor and the ceiling becomes 23 meters. The thick grades separate into three naves and the church has cross vaults.

To the east of the building are three apses, which are three steps high from the inner cella. The church is illuminated by stained glass windows in the east and the south. The Jesus statue at the cross and Saint Antonio's gold covered wooden statue were made by Italian sculptor Luigi Bresciani. At the side apses, baptize and meal scenes are described on two mosaics panel. All the grades that make up the carriage system of the building and that are connected with archways are ornamented with motifs of big leaves.

The church is open for visits and run by Italian priests.

St. Antonio.





AZIZ MERYEM

Santa Maria Draperis Church

A Catholic Church could be seen on the İstiklal Avenue, on the way from the Tunnel to the Galatasaray High School, after the Russian embassy, on the right. It is on an inclined land and in front of the Santa Maria building and the staff houses connect with the church to constitute a complex.

In 1584, constructed in Galata Mumhane Street following the Santa Maria Church's burning and it was rebuilt on the land donated by Madam Clara Bratola Draperis from Franciscan sect and the word "Draperis" was added to its name. It had four more fires after that period and repaired again. After the last 1870 Beyoğlu fire it was restored by the Italian architect Guglielmo Semprini.

It was used, for a while, as the embassy building of the Austria-Hungary Empire. Later it became a branch for Turkish Postal Administration. Then it became a church in 1904, with the consent of Abdülhamid II.

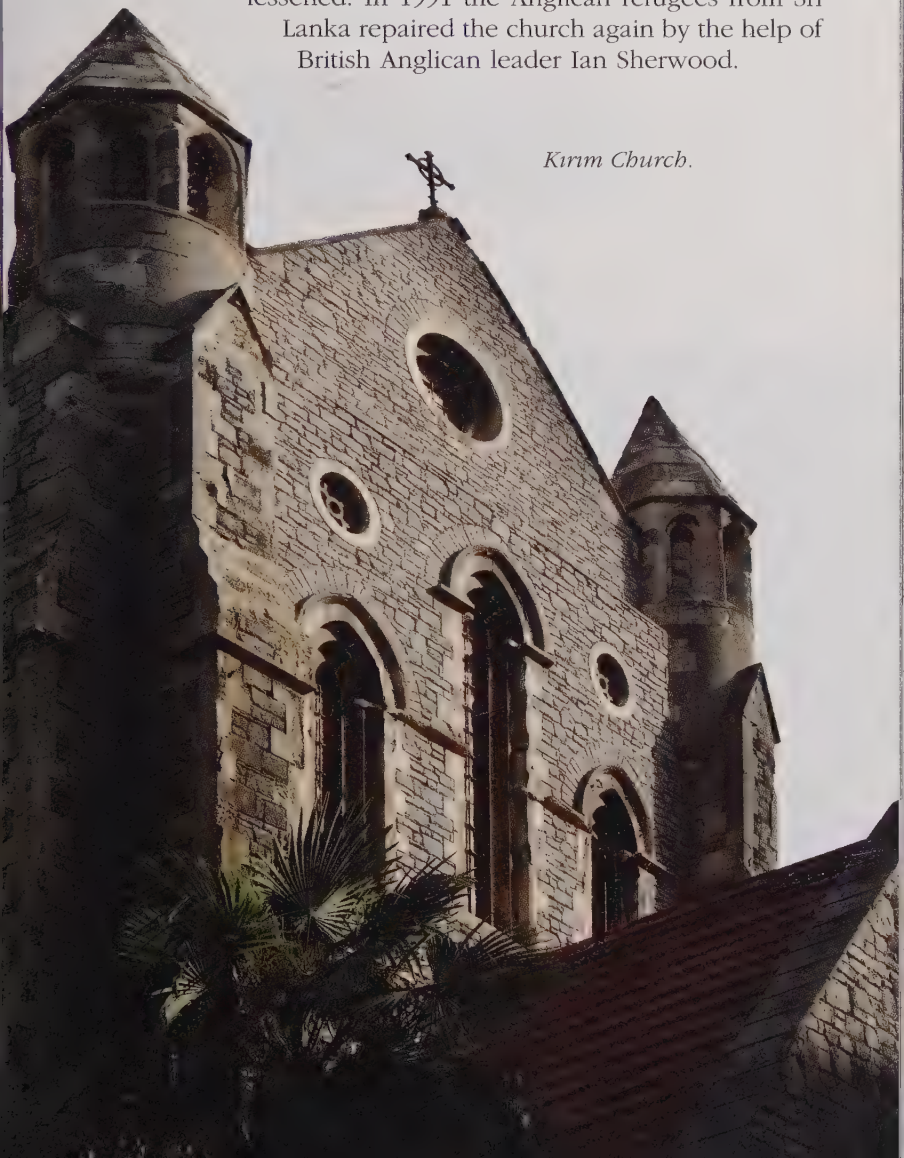
The church has two neoclassical style, cut stone plain façades. On the entrance door the Virgin Mary mosaic draws attention. Main locality is covered by a cradle vault. The Virgin Mary painting that survived fm the fire in 1678 could be seen.

Front Facade of Santa Maria.

Jesus on stained glass

Kırım (Anglican) Church

It is located on the Serdar-ı Ekrem Street across Galip Dede Street, from the Tunnel to Karaköy. It is on the land previously housing a Greek graveyard and this land was donated by Abdülmecid (1839-1861) to the British to build a church. The architect of the building was G.E. its construction was started in 19 October 1858 and opened after some intervals on 22 October 1868. The church was established in neo-gothic style and all its exterior materials were brought from Malta. It was closed to worship in 1970 because the parish was lessened. In 1991 the Anglican refugees from Sri Lanka repaired the church again by the help of British Anglican leader Ian Sherwood.



Kırım Church.

Saint Pierre and Paulus Church

In Galata, it is on the Galata Tower street that connects the Bankalar (Banks) Avenue to the Galata Tower. Dominican priests had Italian architect Gaspare Fossati built it. The construction was initiated on 1841 and completed on 19 February 1843. Italian priests run the church. It had so far had some minor restorations Saint Pierre and Paulus Church was located approximately 20 square meters land with its annexes. T measures 35x8 meters and its height is 14 meters. It has a single nave in compliance with the Domi-nicans. The church has a cradle vault from inside and a dome, semi-apse, and from outside double slopped tile roof.

Entrance of Saint Pierre and details.

The dome of Surp Krikor that covers the middle area.

Surp Krikor Lusavoriç Church

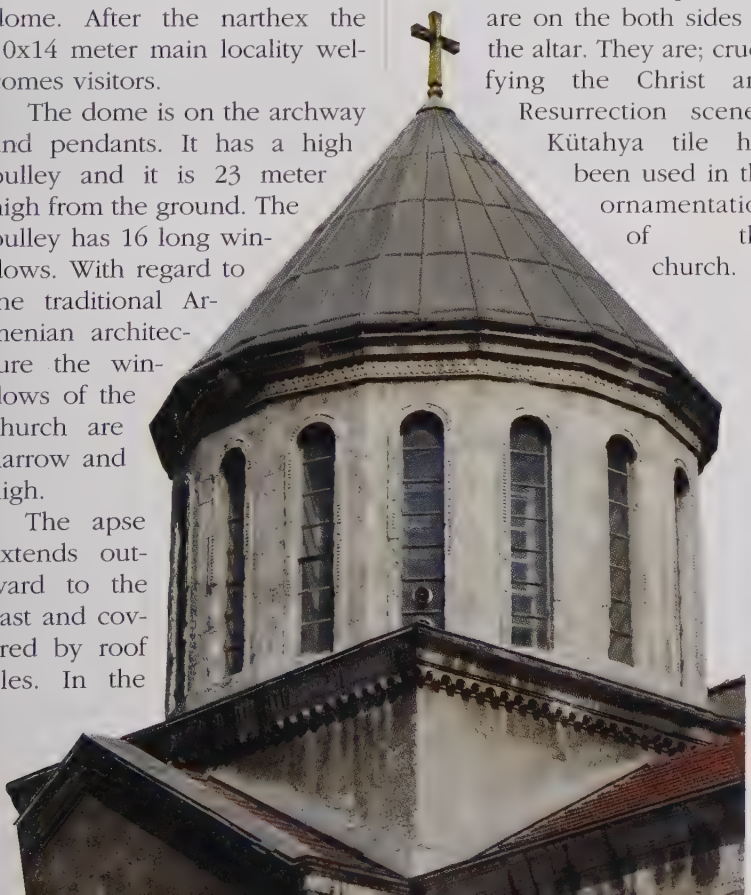
It is located in Karaköy, on the Kemeraltı Avenue. The land was purchased in 1391, and the construction was completed in 1431. It suffered damages at the 1731 and 1771 fires and was totally destroyed due to the enlargement works for the Kemeraltı Avenue in 1958. The church was rebuilt on plans developed by the architect Bedros Zobyan, and opened by Patriarch Shınorhk Kalustyan of Yozgat on 25-26 August 1965.

Surp Krikor Lusavorich Church conforms to Armenian architecture. The bell tower is covered with a cone like the dome. After the narthex the 10x14 meter main locality welcomes visitors.

The dome is on the archway and pendants. It has a high pulley and it is 23 meter high from the ground. The pulley has 16 long windows. With regard to the traditional Armenian architecture the windows of the church are narrow and high.

The apse extends outward to the east and covered by roof tiles. In the north of the apse there is the Surp Pırgıç chapel for baptizing and in the south. There is another chapel dedicated to Surp Isdepannos. Under the bell tower lays the graveyard of Patriarch Hovhannes Golod of Bitlis.

Church is not rich in terms of paintings. Other than the Saint Priest Mesrop Mashdotz and Saint Arch-patriarch Sahag Bartev, the narthex has four descriptions. The greatest of them is Virgin Mary that bears the Christ. In 1980s the descriptions prepared by Erol Sarafyan were located in the chapels that are on the both sides of the altar. They are; crucifying the Christ and Resurrection scenes. Kütahya tile has been used in the ornamentation of the church.



Hagios Constantinos and Hagia Eleni Church

It is located in Tarlabaşı, Beyoğlu, in Kalyoncukulluğu Street by the side of Police Station Directorate. The construction was initiated on 25 March 1856, and it was opened for worship on 9 April 1861 with the attendance and blessing of Patriarch II Iohakim (1860-1863). It was dedicated to Eleni, mother of the first Roman emperor that admitted Christianity, Constantinos (312-337).

Hagios Constantinos and Hagia Eleni Church are in the middle of the yard surrounded by high walls. The façade architecture is between Baroque and eclectic style. The bell towers on the both sides of the façade the watchtower on the narthex are attention calling.

Church has a plan with which the basilica and Greek cross are connected. Main locality was divided into three naves. The columns that separate the naves are connected by archways and their heads are Ionic style. The mid nave is covered by cradle vault, and the side naves are cross vault.

The front facade of Hagios Constantinos and Hagia Eleni.

The gallery on the narthex surrounds the locality on side naves becoming a U-shape. On the eastern axis semi-round three apses extend outward. In the east iconostacis covers three naves, the ambones and despot seats are made of marble having vegetative-geometric motifs.

Inner locality has Saint descriptions and Bible-quoted scenes. On the dome de Pantokrator Jesus and at the pendants four Biblical writers were described.

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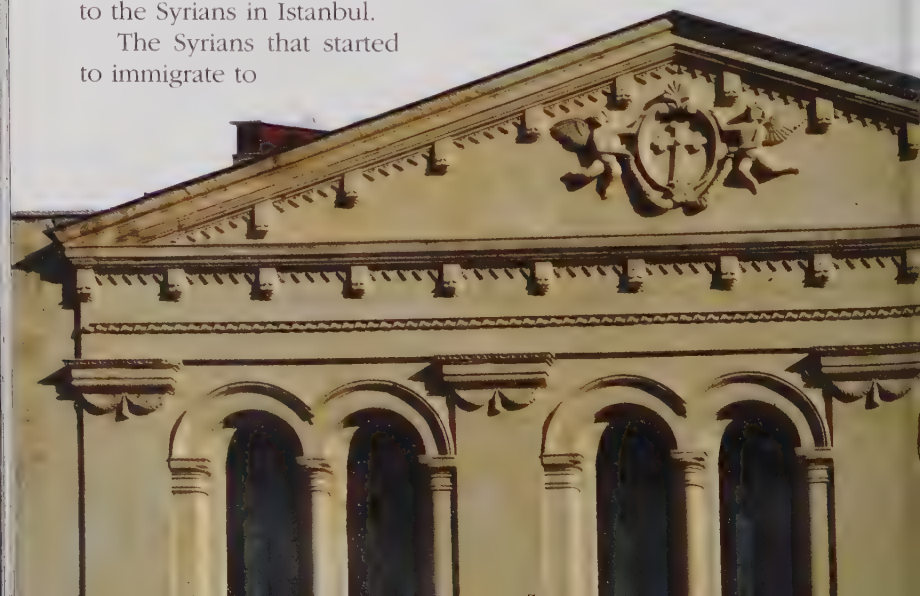
Pages 134-135 : Iconostacis of the church.

Madonna Main Syrian Church

It is in the neighborhood of Tarlabaşı in the district of Beyoğlu in Karakurum Street. It is the only church that belongs to the Syrians in Istanbul.

The Syrians that started to immigrate to Istanbul in the 1830s have bought a small house in Tarlabaşı to practice their worships. In

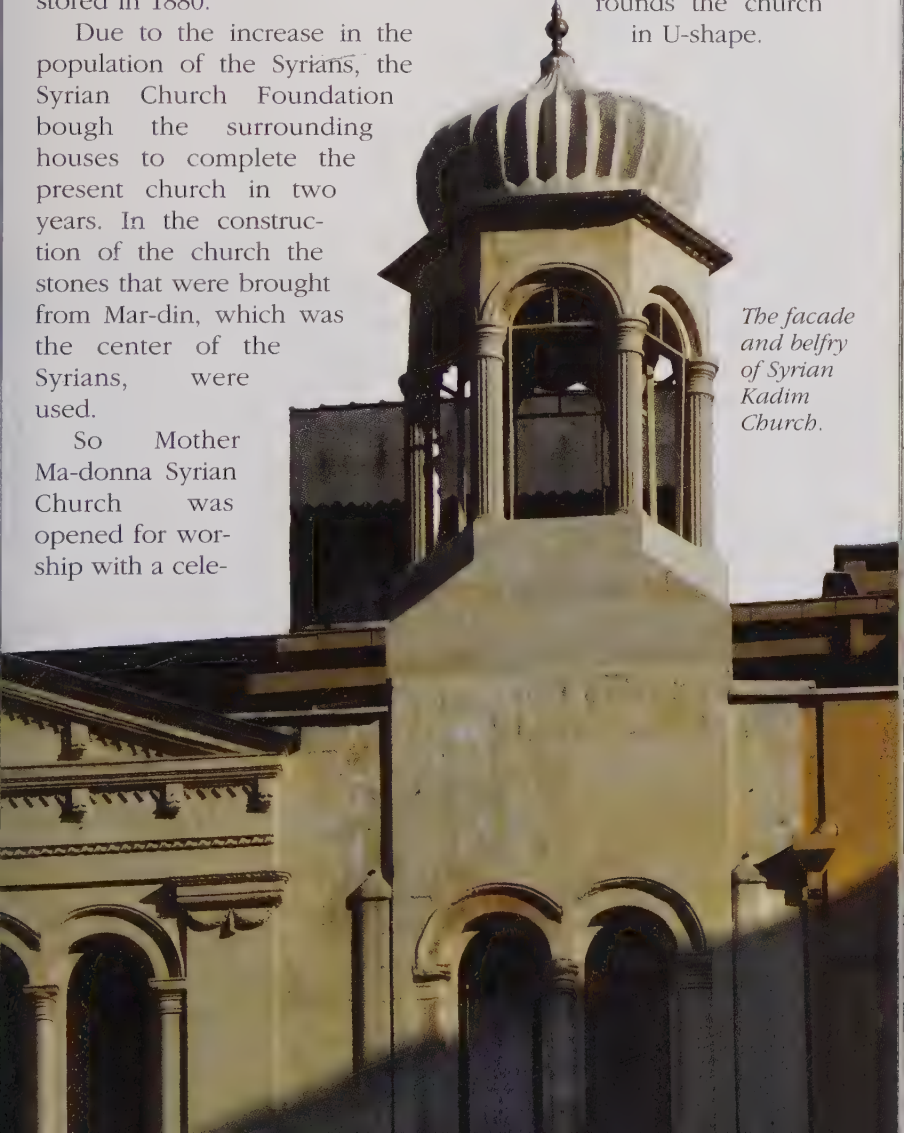


1844 Patriarch Mor Iknatios II. Yakup, came to Istanbul to visit his parish intended to convert this small house into a church and applied to Sultan Abdülmecid. His intentions was considered to be positive which gave birth to the conversion of the church. The church that was dedicated to Mother Madonna was completely destroyed in the Beyoğlu fire of 1870, and restored in 1880.

Due to the increase in the population of the Syrians, the Syrian Church Foundation bough the surrounding houses to complete the present church in two years. In the construction of the church the stones that were brought from Mar-din, which was the center of the Syrians, were used.

So Mother Ma-donna Syrian Church was opened for worship with a celebration on 3 November 1963 by Patriarch Mor İknatios III. Yakup. On the sides of the Church there are administrative buildings and a school.

There are four gates in the church, two in the north and two in the south. The heads of the columns are stonework and the walls are ornamented with frescos. There is gallery story that surrounds the church in U-shape.



The facade and belfry of Syrian Kadim Church.

Saint Esprit Church

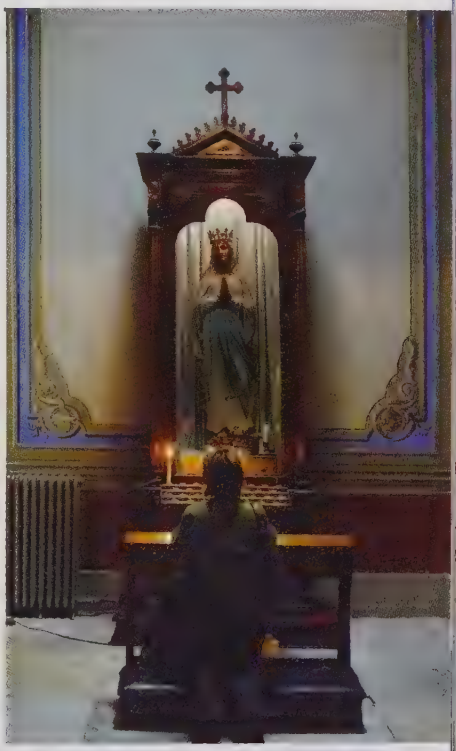
It is located in Şişli, on the Cumhuriyet Avenue, in the yard of the Notre Dame de Sion French Girls' High School. It was ordered by the representative of Pope in Istanbul, Monsignor Hillereau to be built by architect Giuseppe Fossati. The construction was initiated in 1845 and it was open for worship in 1846. In the earthquake of 1865 the church was damaged and restored. The Church is in the capacity of Vatican and had the status of cathedral on 20 January 1876 and in 1989 it was granted to the administration of Italian Don Bosco Salezian priests. There is a marble statue of Pope XV Benedictus in the yard of the church which is commonly used by the church and the school. This statue was built by sculptor Quattrini in 1921.

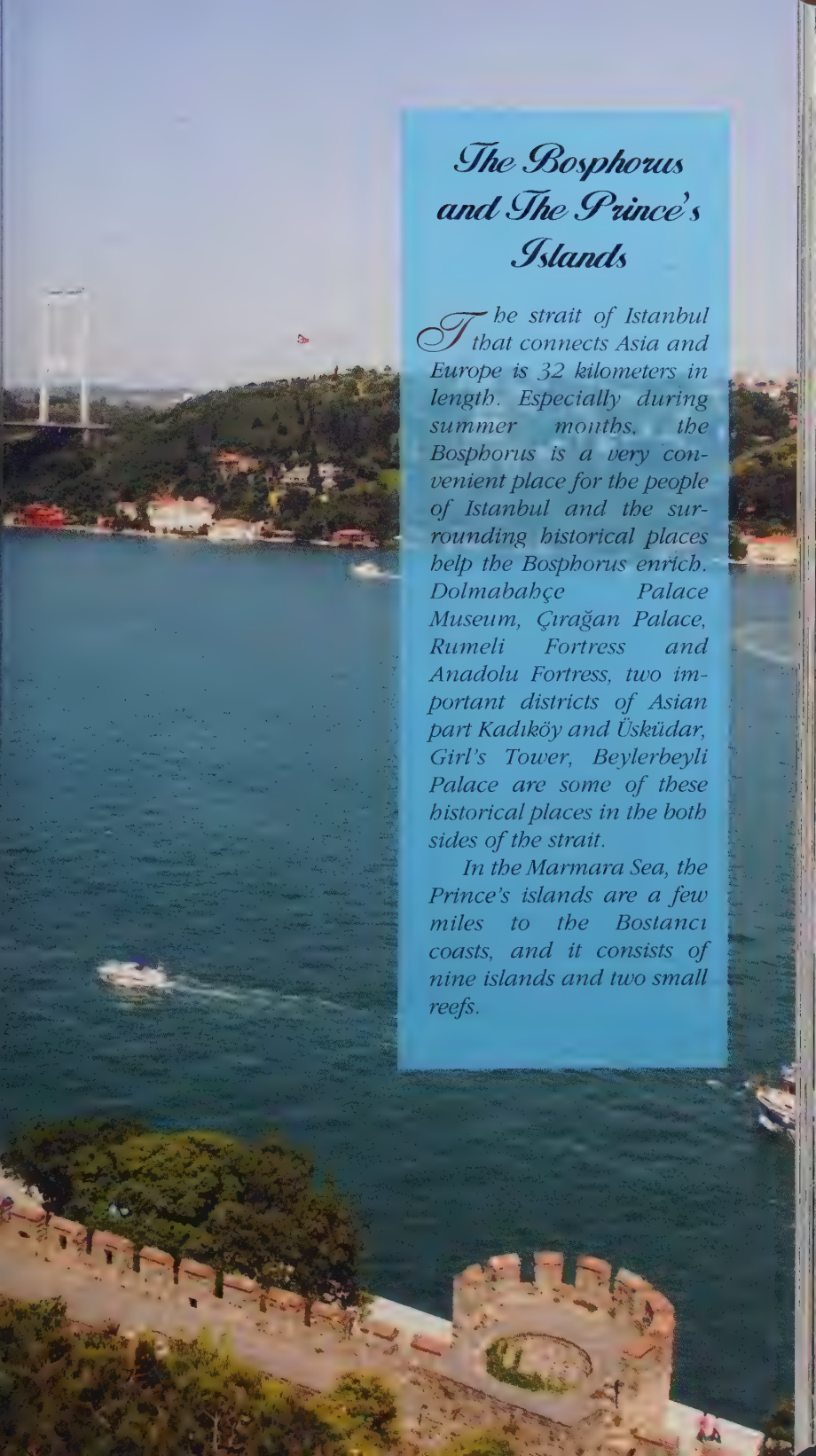
The bell tower of the church with a clock is on at the edge of the church that overlooks Ölçek Avenue.

The statue of Pope XV. Benedictus.

Saint Esprit Church.

The church was built from the east to the west on inclined land and has dimensions is approximately 35x16 meters, rectangular planned, with a three-nave Latin basilica. The gallery that starts in the interior and carried by columns continues on the side naves. Main apses and side apses extend outward as rectangular. In the middle apses there is a richly designed altar. Rectangular windows are ornamented with stained glasses. The most interesting part of the church is the graveyard, which was designed during the construction. The undertakings were carried on until 1927 in this graveyard where the graves of the reputed musician Giuseppe Donizetti, and founder of the church Monsignor Hillereau and other Latin parish are available.





The Bosphorus and The Prince's Islands

The strait of Istanbul that connects Asia and Europe is 32 kilometers in length. Especially during summer months, the Bosphorus is a very convenient place for the people of Istanbul and the surrounding historical places help the Bosphorus enrich. Dolmabahçe Palace Museum, Çırağan Palace, Rumeli Fortress and Anadolu Fortress, two important districts of Asian part Kadıköy and Üsküdar, Girl's Tower, Beylerbeyli Palace are some of these historical places in the both sides of the strait.

In the Marmara Sea, the Prince's islands are a few miles to the Bostancı coasts, and it consists of nine islands and two small reefs.

Surp Cross Armenian Church

It is located in Kuruçeşme, on Kırbaş Street and it is an Armenian Gregorian church. The Hagios Dimitrios Rum Orthodox Church can be seen above it. Surp Cross Armenian Church is located in a high yard surrounded by walls. An unused Armenian school two historical fountains and some other buildings are located in the yard, apart from the church,. On 28 February 1798 Patriarch II Zachary opened the church for worship and it decayed in time. It was rebuilt by architect Garabet Balyan and opened on 16 November 1834 by Patriarch II. Isdepannos Zakaryan. In a fire in 1919, the wooden bell tower and doors were burnt and the church was restored with iron bell towers. The church underwent another repair in 1977 and 1988 to have its present form. The façade is made of rubble and it is fairly plain. Main church has a basilica plan and had a cross plan with two chapels added to the north and to the south. On both sides of the main apses, there are two cells one of which is the baptizing room in the north, and the treasury in the south, where holy articles are kept. In font of the apses, there is a magnificent, gold covered, wooden altar and the paintings of the saints here date back to recent periods.

The belfry of Surp Cross Armenian Church.

The apse of the church.

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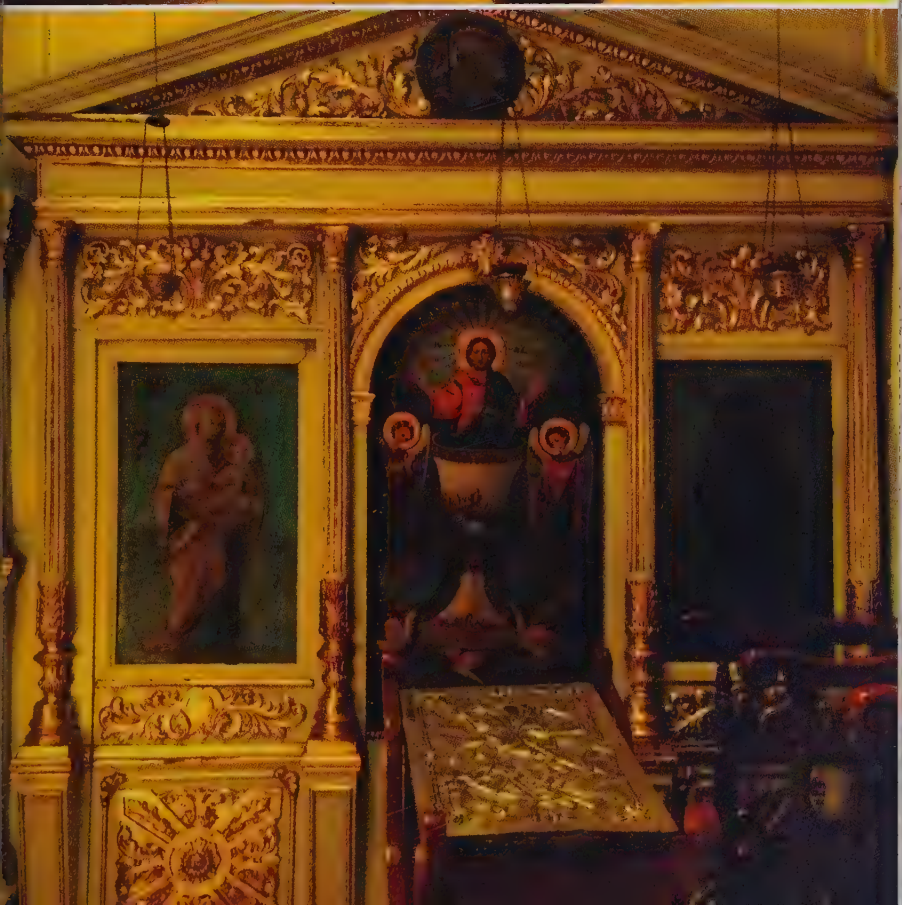
Hagios Dimitrios Church

It is a Greek Orthodox Church in Kuruçeşme, Kırbaş Street. It was built on inclined land an there is a shrine in the north and a bell tower in the northwest.

It was replaced by a church in the same location in Byzantine period.

The church ha a basilica plan and has three naves. Corinth head marble replica columns are connected to each other by archways. On the narthex, the gallery is a square on the side naves. The naves are covered with a cradle vault, and the eastern apses are covered with a semi-dome from inside. Iconostacis, ambones and despot seat was built in relief technique and ornamented with vegetation motifs.

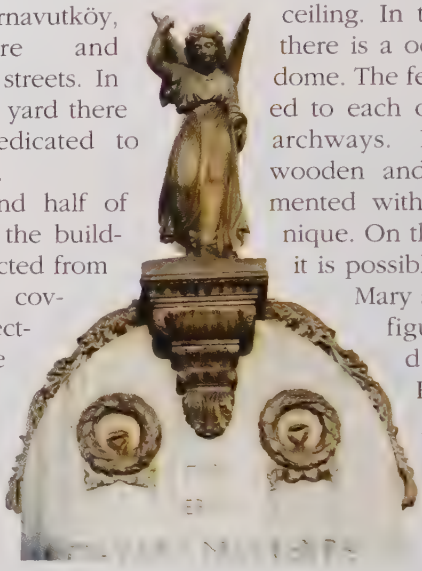
Above; baptism place.
Below: icons.



Taksiarhis Church

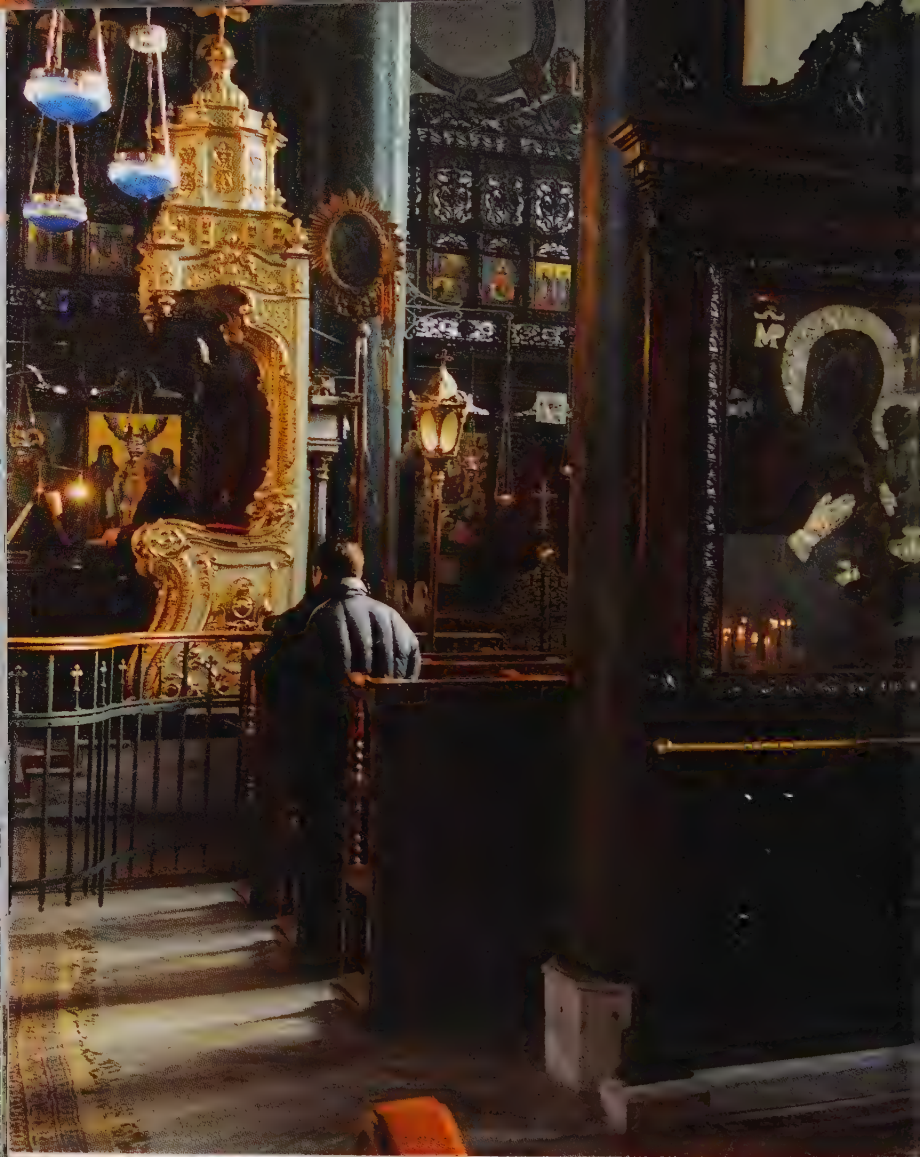
It is Greek Orthodox Church in Arnavutköy, between Dere and Abdullah Molla streets. In the high walled yard there is a shrine dedicated to Hagia Paraskevi.

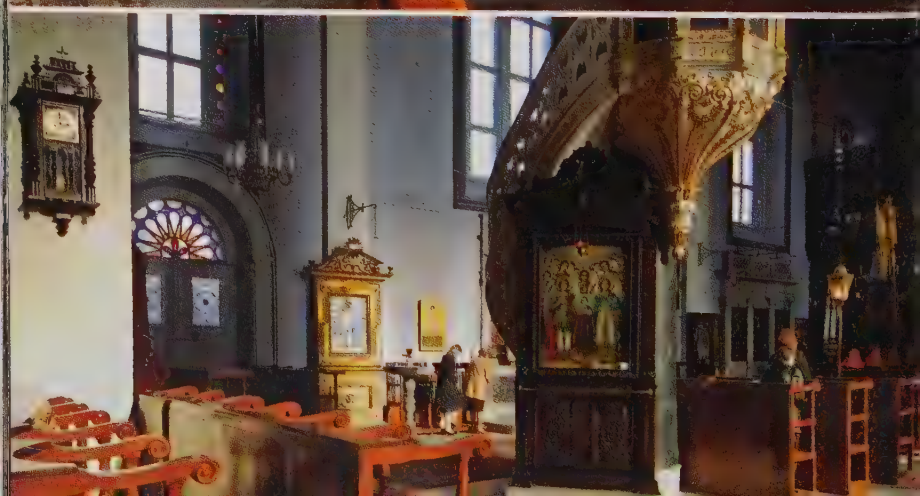
In the second half of the 19 century, the building was constructed from cut stone and covered by intersecting roofs. The church has a closed Greek plan. The naves have cross vault, apse have a semi-dome, and the narthex has plain ceiling. In themed section there is a octagonal pulley dome. The feet are connected to each other by round archways. Iconostacis is wooden and it was ornamented with a relief technique. On the high gallery, it is possible to see Virgin Mary and Baby Jesus figures. On the domes Pantokrator Jesus, and on the pendants four biblical writers were described.



The wooden iconostacis of Taksiarhis.

Taksiarhis outer view.



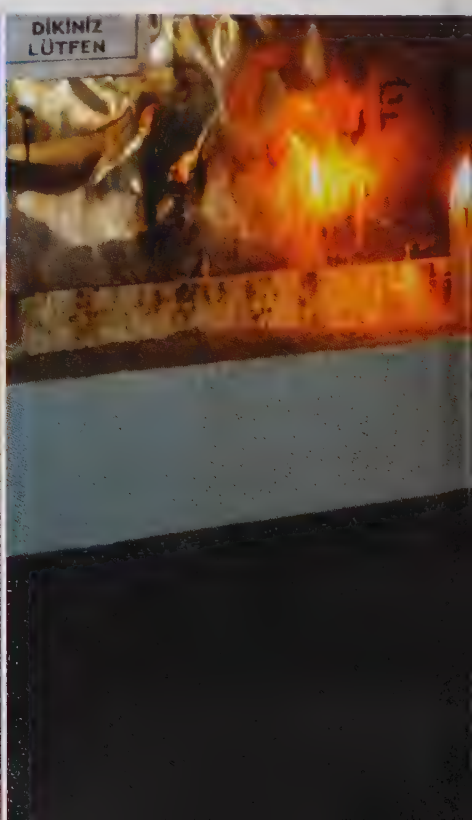


Hagia Eufemia Church

It is a Greek Orthodox Church that is located in the square where the Kadıköy mall is located. Hagia Eufemia, a rich daughter from Kadıköy, was killed in 303 because of her belief for Christianity. Her death was acknowledged as a celebration date in both west and eastern churches

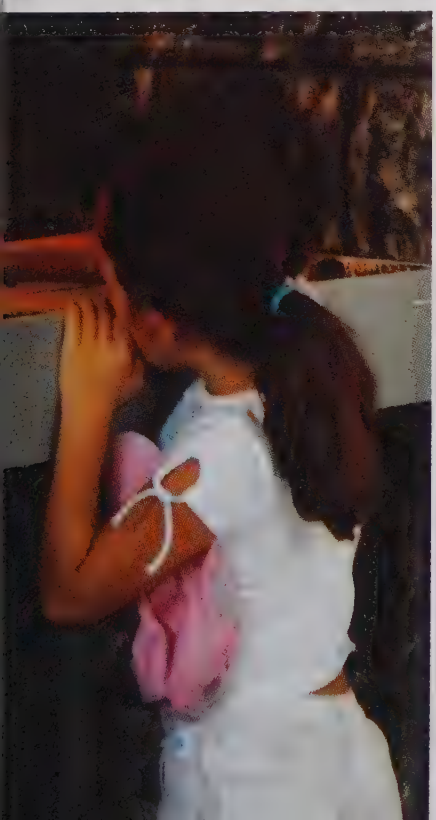
In the Byzantine period, there was Hagios Basis Monastery in this location. Later it was used as Hagia Eufemia Metropolite monastery. In 1830 Kadıköy Metropolite Zaharias II enlarged the church. In time the building did not have maintenance but renewed in 1993 with the support of Metropolite Iokem III and opened on 1 April 1993. The church has a closed Greek plan and in the middle there is a high pulley dome. There are silver covered icons.

The belfry of Hagia Eufemia and the entrance door.



Hagios Georgios Church

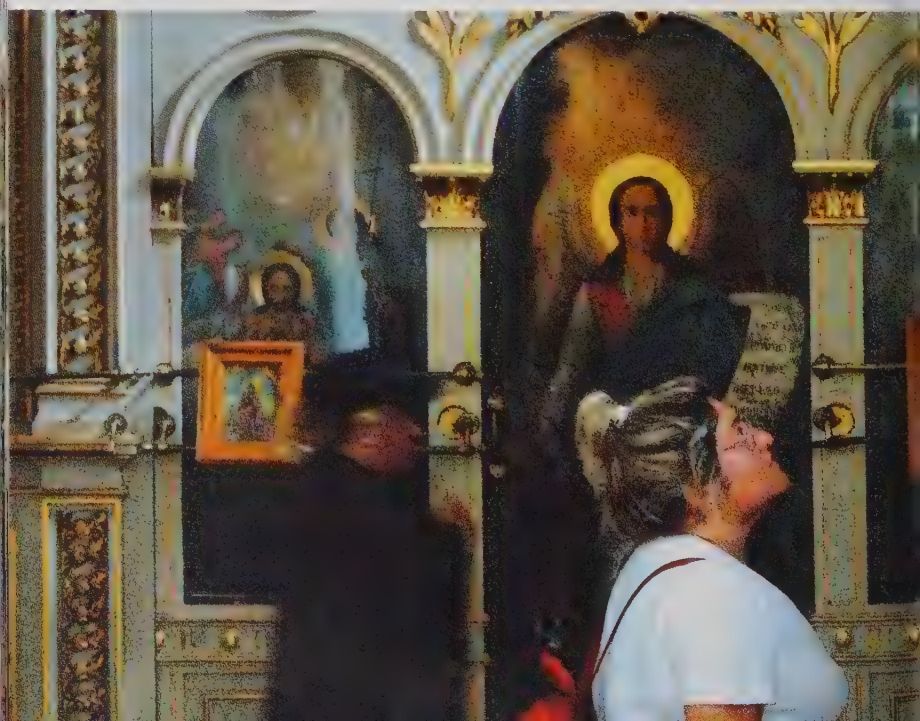
It has the same name with Hagios Georgios Monastery it is on the Yüce Tepe hill (202 meters) which is the highest hill of Büyük Ada. Themonestory was built by Nikephoros Phokas (963-969) II in 963 with five distinct churches church (Hagios Georgios I, Hagios Georgios II, Hagios Apostoli, Hagios Haralambos and Hagios Vlaherna churches), it had chapel and monastery buildings which are empty today. It was razed in the 4th Crusade. Hagios Georgios Church, was started to be built the left of the monastery in 1905 and opened for worship in 1909. It had a rectangular planned, three nave roof. Side naves are separated from the middle nave via four columns. Marble columns are connected to each other by archways Interiors are covered with cross vaults and the apse has a

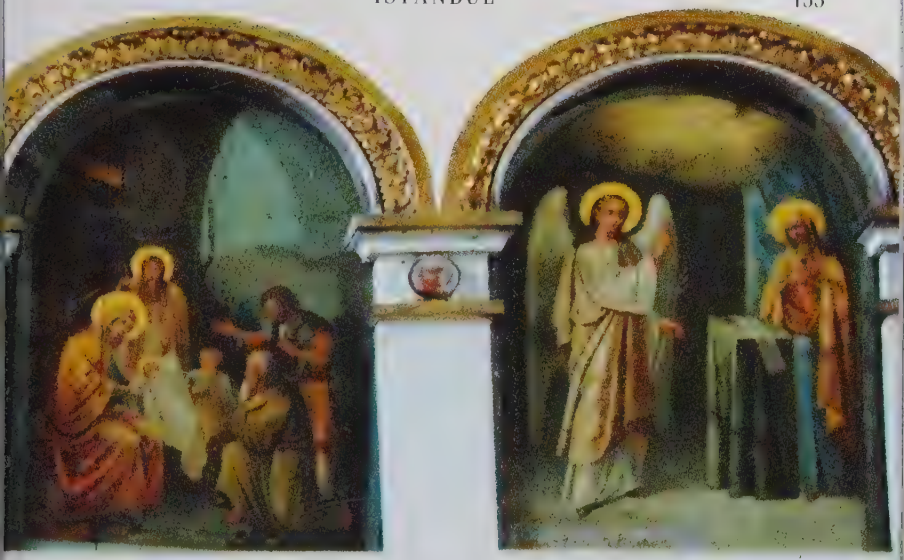


Jesus and Saint depictions above.

semi-dome. Iconostacis has valuable icons. The most important of them is silver Hagios Georgios icon. Here the killing of a dragon by Hagios Georgios is described. This icon was buried to be protected from the crusaders. And the Holly Table was placed on it to protect it from rain.

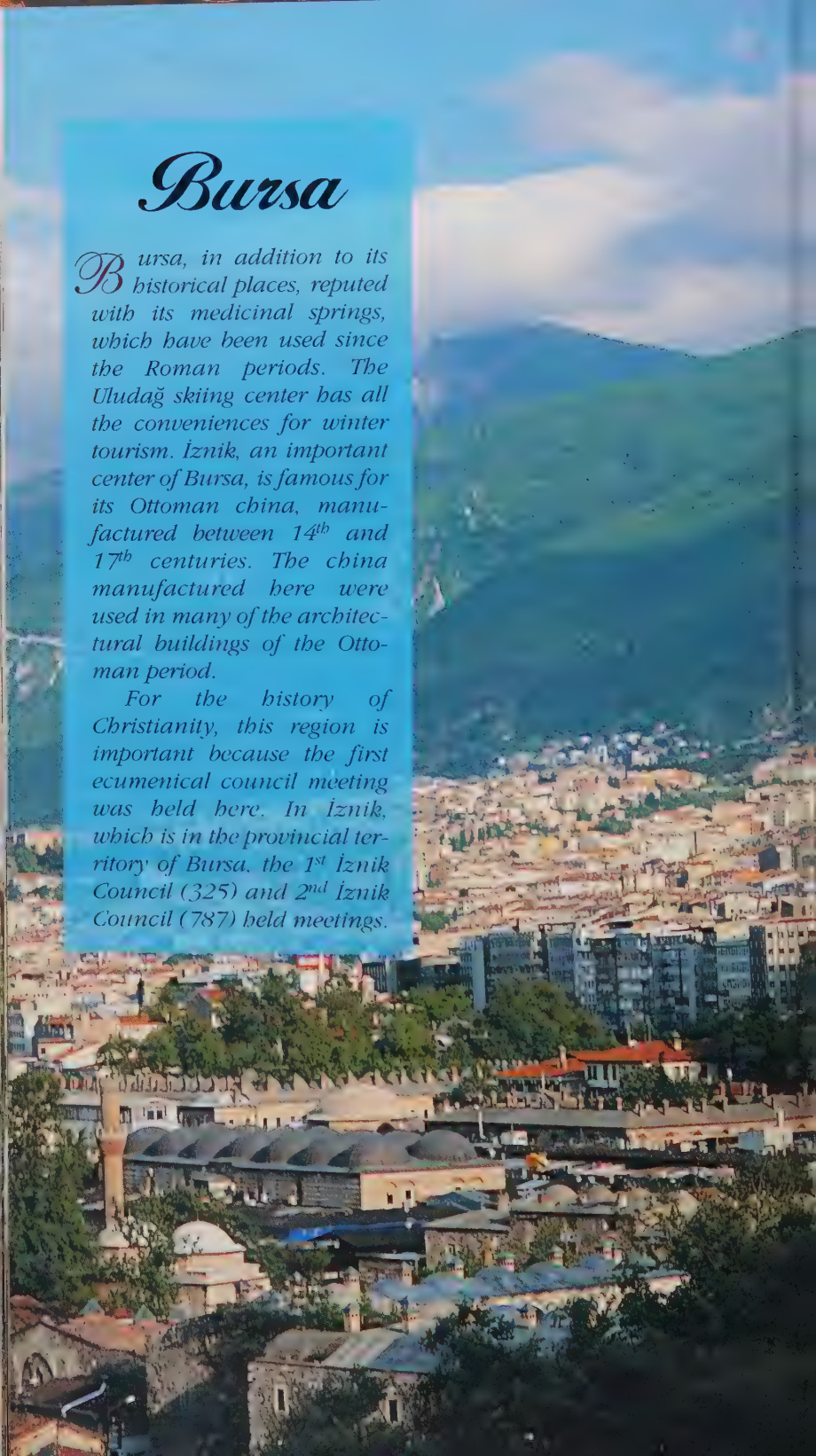
The icon is said to be 1500 years old and it is brought to Hagios Georgios Church from the monastery of women in





Scenes from Bible.

Maden. On the door that opens to the terrace, on the table, Jesus and 12 apostles were described other icons of Hagios Pandaleimon, Hagia Evgenia and some mummies of the other saints can be found. In the night between 5 May 6 May there is a different visit. Those with wishes, walk from Birlik Square to climb a 25 minute thorny, inclined path to arrive Hagios Georgios Church for prayers during the night.



Bursa

Bursa, in addition to its historical places, reputed with its medicinal springs, which have been used since the Roman periods. The Uludağ skiing center has all the conveniences for winter tourism. İznik, an important center of Bursa, is famous for its Ottoman china, manufactured between 14th and 17th centuries. The china manufactured here were used in many of the architectural buildings of the Ottoman period.

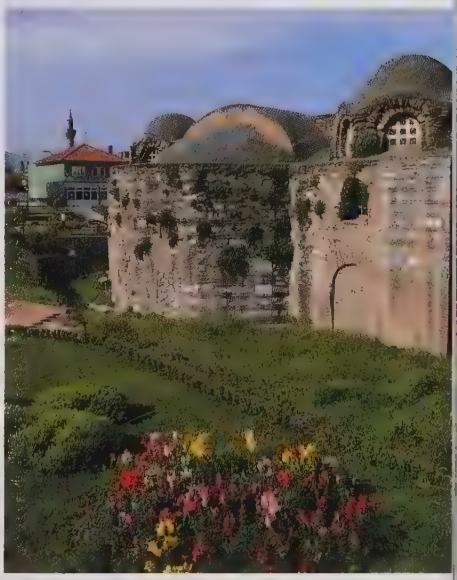
For the history of Christianity, this region is important because the first ecumenical council meeting was held here. In İznik, which is in the provincial territory of Bursa, the 1st İznik Council (325) and 2nd İznik Council (787) held meetings.

Hagia Sophia Museum

It is in the center of İznik on the crossroads of Atatürk Street and Kılıçarslan Street. The Hagia Sophia Church was built in basilica plan in 4th century.

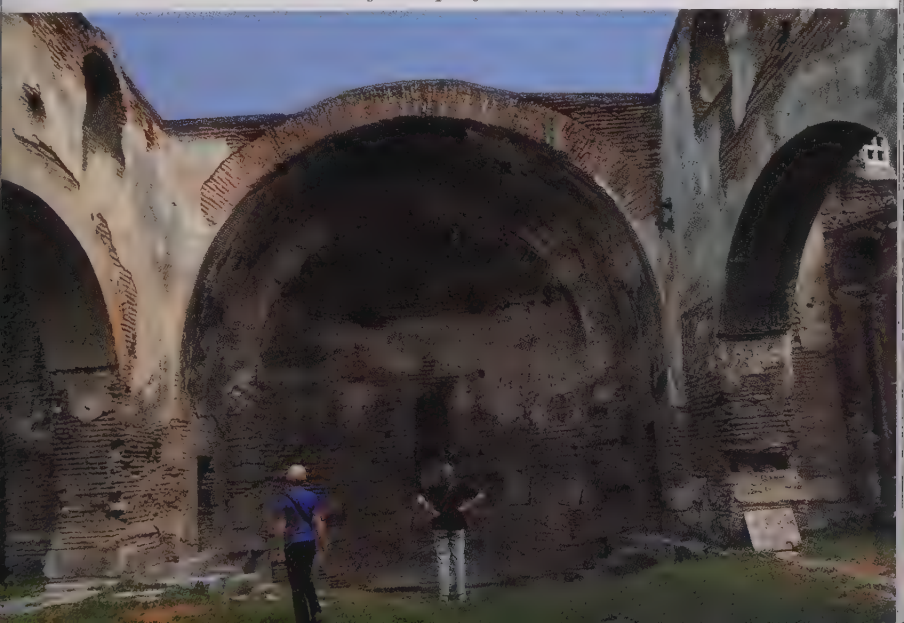
The building is a place where the 7th Ecumenical Council meeting was held in the iconoclasm period (726-843), on 11 September 787. During the iconoclasm era, figures that reflect the religious themes were prohibited and symbolism bore importance. This religious meeting was held by Empress Eirene has come to be known in the history as the 2nd İznik Council.

After the earthquake in 11th century its architecture had important modifications and the naves were limited by grades. Following the Ottoman occupation of İznik, it was converted into a mosque in 1331. Later it suffered afire and restored by Architect Sinan in the era of Sultan Süleyman the Magnificent. Architect Sinan attached large archways on the side naves and added china ornaments on the building.



İznik Hagia Sophia, apse facade from outside.

The view of the apse from inside.

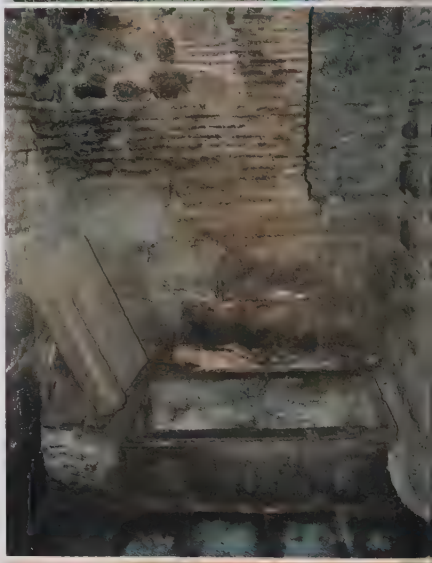


In the excavation in 1936 held by Istanbul University, Institute of Archeology, stone floor mosaics of Byzantine period (opus sectile technique) and frescos under the cement were found. The church was partly restored and the floor mosaics were protected by glass coverage.

The floor mosaics are in the middle naphtha and are made of colored stones cut in geometric shapes and connected witan interlacing design.

The ornaments of the Ottoman Period are writings on the archway start to the south; the line with vegetation motifs and small plasters remain in the interior mosque niche indicating the direction of Mecca.

Today İznik Hagia Sophia is a monument museum of the Ministry of Culture and Tourism. It was opened for the visits in the administration of İznik Museum on 30 August 1960. It is open everyday at working hours except for Mondays.



Inside details of İznik Hagia Sophia. Below, fresco of Jesus.

İznik Hagia Sophia general view.

French Church

It was constructed in 19th century in basilica plan type by the French. It is opposite the Necati Bey Girls' Vocational High School. The church was made of cut stone and brick. On top it has a wooden roof covered by roof tiles. On each wall, there are three baroque-style windows with round archway. Also in the side section there is a patient's care room.

In the French Church, the restoration works, initiated by the Metropolitan Municipality in 1996 were completed in 2004. In this restoration, the original architecture of the church was maintained.

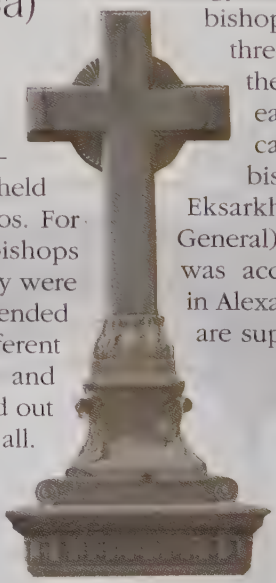
I. İznik (Nicaea) Council (325)

It is famous for its being the first ecumenical council. It was held by Emperor Constantinos. For this council many bishops from all over the country were invited. 2048 people attended the meeting. Many different topics were discussed and the intention was to find out the "official view" of all. Actually, the most important reason for this meeting was Arius's views and thoughts. Arius was raised in Egypt and was a priest under the Patriarch of Alexandria. He underlines the unity of god and denies the deity of Jesus.

After the council view of deity of Jesus-Messiah was accepted that convicts Arius's view. This resolution is the first act of the Christianity on the issue.

Solidarity between Church and state was underlined. And the role of the state in church affairs was stressed.

Apart from this decision, about twenty more decisions were accepted. Among them; separation of Easter from the Jewish feast and celebration of it on Sundays, to discipline the clergy class, to carry out the bishop benedictions by three bishops, to name the bishops in the areas that cover the locations where the bishops live as Eksarkhos (Governor General). In the council, it was accepted that bishops in Alexandria and Jerusalem are superior to others.



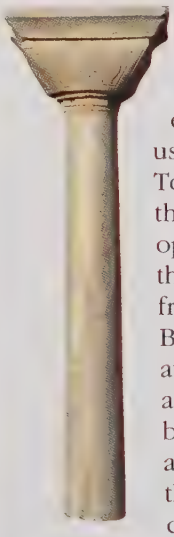
Edirne

Edirne is a gateway of Turkey to Europe. The symbol of the city is the Selimiye Mosque constructed by Architect Sinan in 1568. This building is one of the most important examples of Ottoman Turkish art and World architecture. Sinan made it at the age of 80 and considered it his masterpiece. And the Closed Bazaar was constructed in 1569 by Architect Sinan. It had 140 shops in it. In Sarayiçi area Kırkpınar Oil Wrestling feasts are one of the most important activities of the city.

Hagia Sophia *(Fatih Mosque)*

It is in Enez, in the fortress. The architecture style shows that it was made in 12th century Mid Byzantine period. The building is, today, a ruin which calls attention of the art historians it is rich in brick work s and cross plan shows that it belongs to Middle Byzantium and late Byzantium periods.

In front of the narthex, covered with vaults, outer narthex was annexed. Western arm of the cross that make up the plan is longer than the others. It was covered with a wooden roof when it was used as a mosque. Today the ceiling of the mid section is open. In the building, there are remains of frescos from the Byzantium period are available, and there are ornamented marble friezes. Also there are traces that show that the bid section is covered by mosaics.

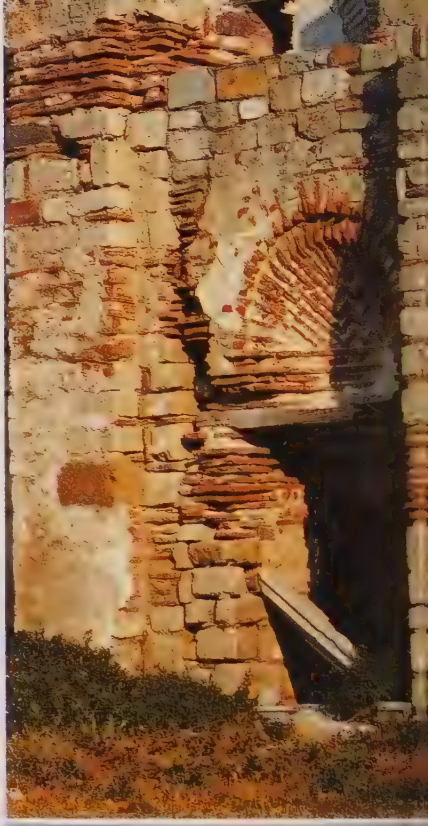


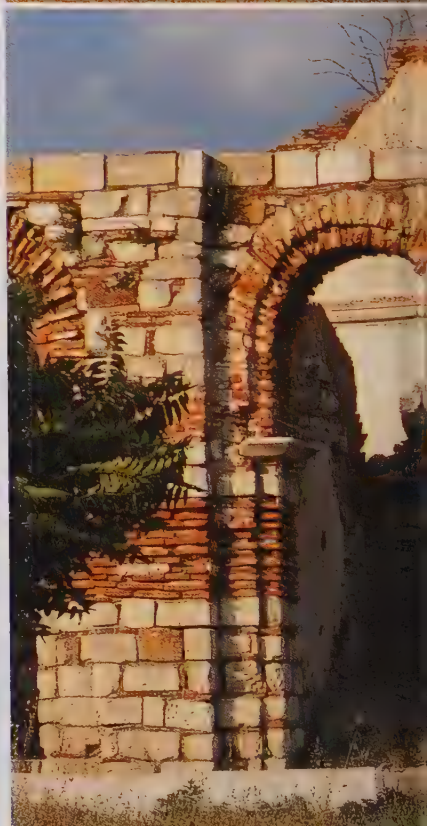
In the period of Mehmet the Conqueror, Enez was occupied by Has Yunus Bey in 1456. The church was converted into a mosque with its Islamic niches to the south and served as Fatih Mosque until 1962.

Outer view of Enez Hagia Sophia.

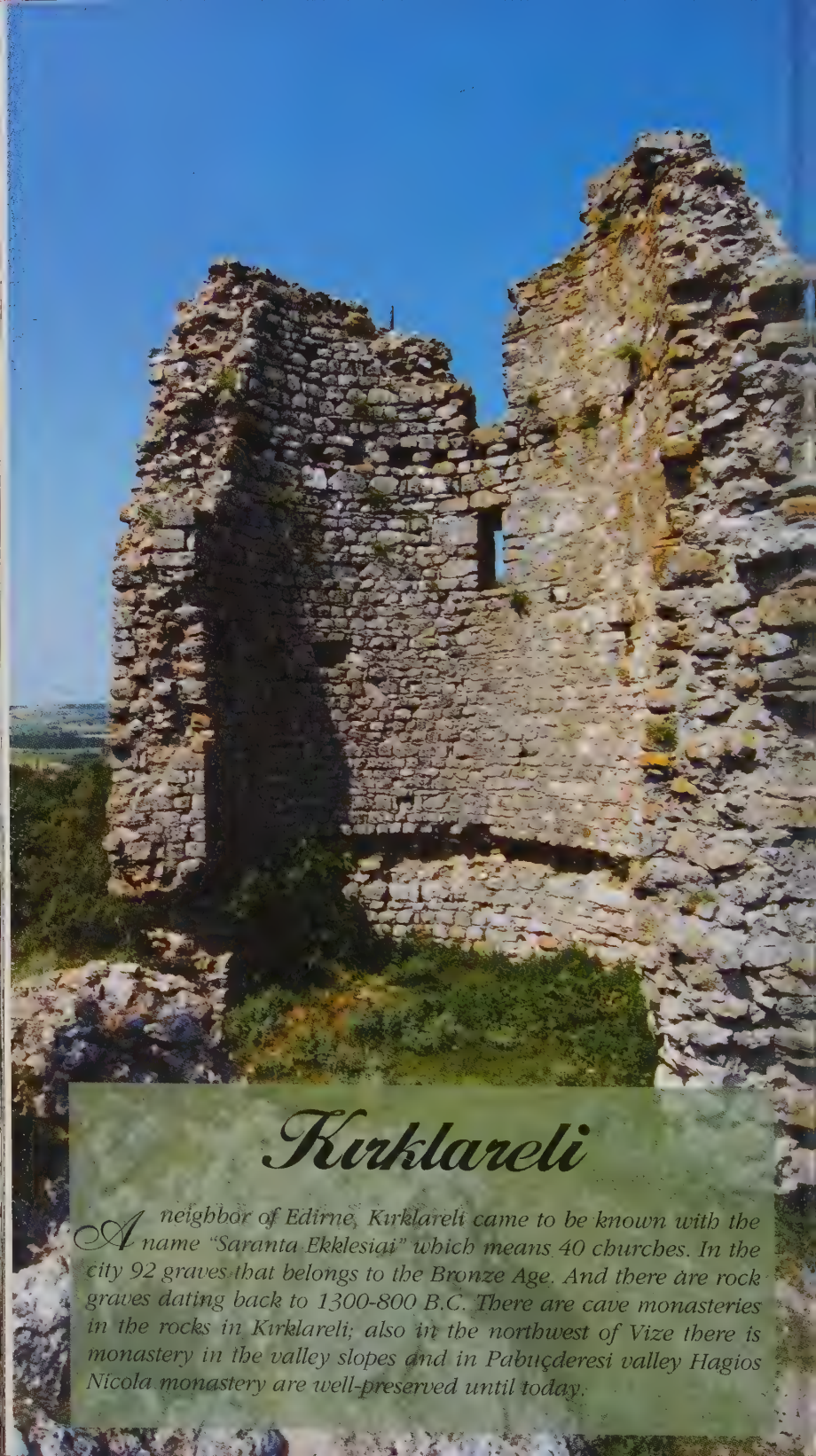
Sveti George Bulgarian Church

Located in Kıyık district of Edirne, this church was established in 1880. It is understood from the older paintings that the location of the church was previously a site for an older church. It has planning characteristics that are authentic to Bulgarian Early Renaissance. The floor of the church, which was made from cut stone and brick, is covered with marbles. With its richly designed interiors, the church is reputed with its icons. In compliance with the resolutions and consists in the framework of the protocol signed between Bulgaria and Turkey, and with the financing of Bulgaria restoration works of the church was initiated in 2003 and completed in 2004. During the restoration, the icons, ambones and throne underwent maintenance as well. Following the completion of the restoration, the church was reopened for worship with the attendance o Bulgarian Prime Minister Simeon Sakskoburgotski on 9 May 2004.





Side facade views of Enez Hagia Sophia.



Kırklareli

A neighbor of Edirne, Kırklareli came to be known with the name "Saranta Ekklesiai" which means 40 churches. In the city 92 graves that belongs to the Bronze Age. And there are rock graves dating back to 1300-800 B.C. There are cave monasteries in the rocks in Kırklareli; also in the northwest of Vize there is monastery in the valley slopes and in Pabuçderesi valley Hagios Nicola monastery are well-preserved until today.

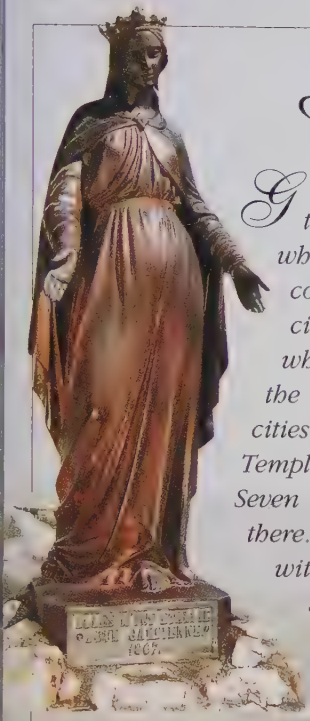
Small Hagia Sophia Church *(Gazi Süleyman Pasha Mosque)*

The church in the district of Vize, is on the hill on which the fortress is located. It is between the inner and outer walls. It was made in the 6th century by Byzantine Empire, and converted into a mosque by Gazi Süleyman Paşa in 16th century.

Closed cross planned church has three apses. Worship place has three naves with three columns. The apse extends 6 meters outward. The mid-section is covered by the dome rising on the 8-cornered pulley. The dome, located on the Corinth- head marble feet is estimated to bi built in 12th - 13th centuries. Diameter at the feet is 1.30-1.40. The places outside of the dome were covered by cradle vault. There are traces that show that the building was covered with frescos in the Byzantine period. The composition in the southern naphtha is very decayed now. In the southwest of the worship site there is another fresco and its meaning was not understood. In the works that were held between 1995 and 1996, many ornamented stones were found in the west of the building, and they were carried inside the building. There are many mosaics among them that belong to the early Byzantine period. Floor mosaics resemble those which were found in Hagia Sophia and Hagia Eirene churches' excavations.

Vize Hagia Sophia inner parts and niche.

Vize Hagia Sophia.



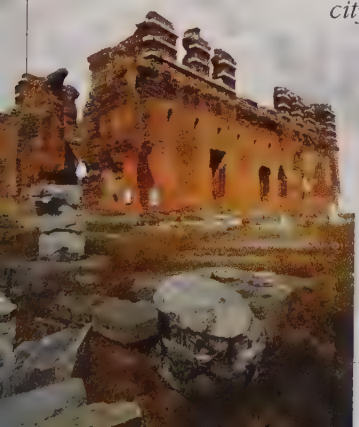
Mother Mary Statue.

Aegean Region

Gulfs, peninsulas, bay and beaches lie on the Aegean coast, in the Aegean Region, which constitute the western part of our country. It has hosted very important ancient cities throughout history. Ephesus, which is among the most famous cities of the ancient ages, was one of the largest cities of the Roman period. The Artemis Temple, which is considered to be one of the Seven Wonders of the World, was also located there. And many other ancient cities are within the boundaries of this region. Southern parts of the region draw attention with its holiday resorts, which attract many visitors.

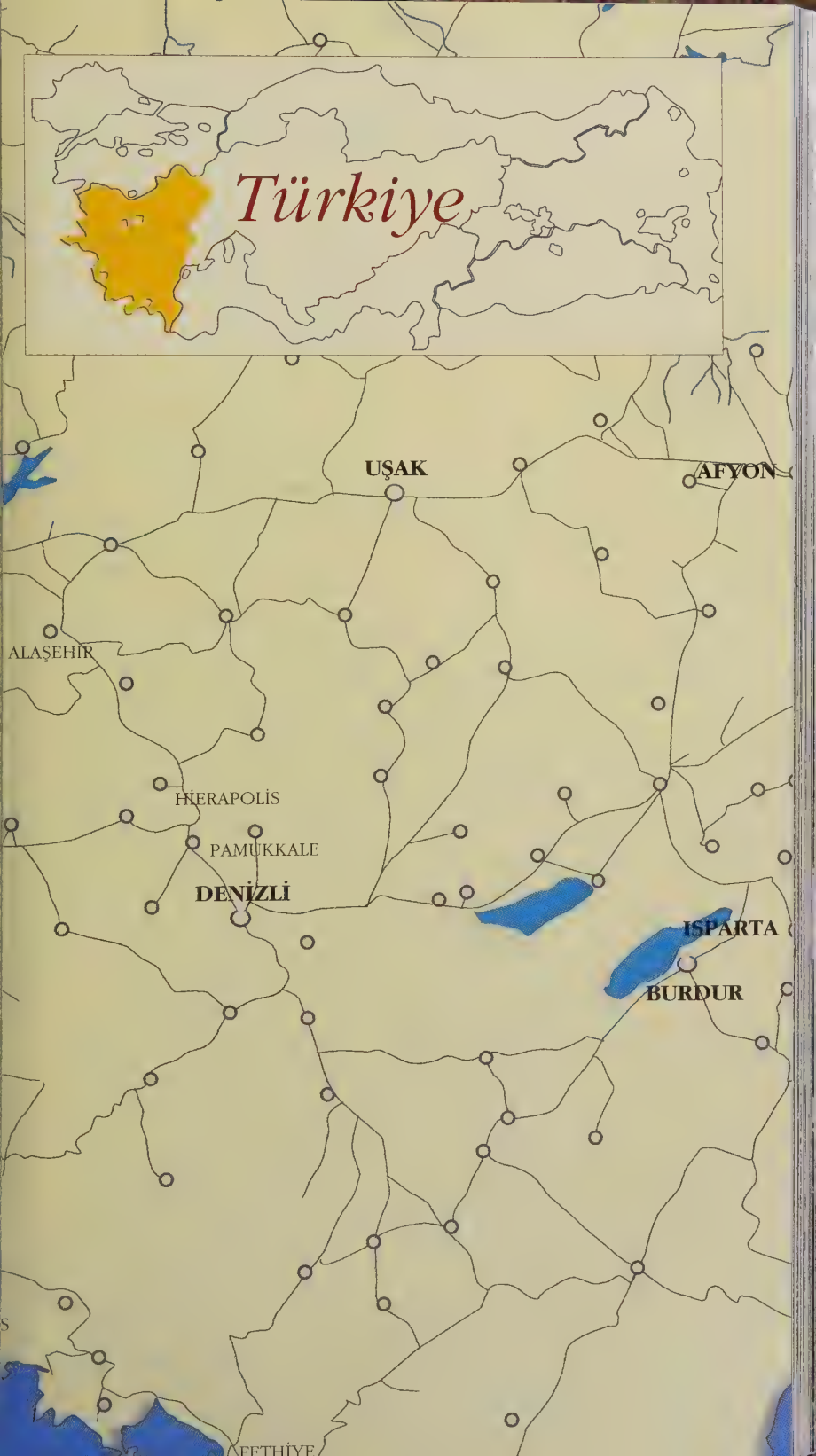
Its role in the spread of Christianity in Anatolia is one of the most important features of the region. Apostle John came to Ephesus, together with the Virgin Mary, and spent most of the time serving in the Ephesus Church. This fact has been mentioned in the notes of the 431 council. John was buried in the Ayasuluk Lill. The St. Jean Church was constructed at the site of the cemetery, of which the remnants can still be seen today.

The house, which is believed to be place where the Virgin Mary lived, maintains its importance as a site for pilgrimage. The Apostle Philippe was killed by crucifixion due to his works for spreading Christianity in Hierapolis. His cemetery is also located in a high site of the ancient city. All of the seven churches mentioned in the Bible are located in this region. These are Ephesus, Izmir (Smyrna), Bergama, Thyateira, Sardes, Philadelphia and Laodikeia.



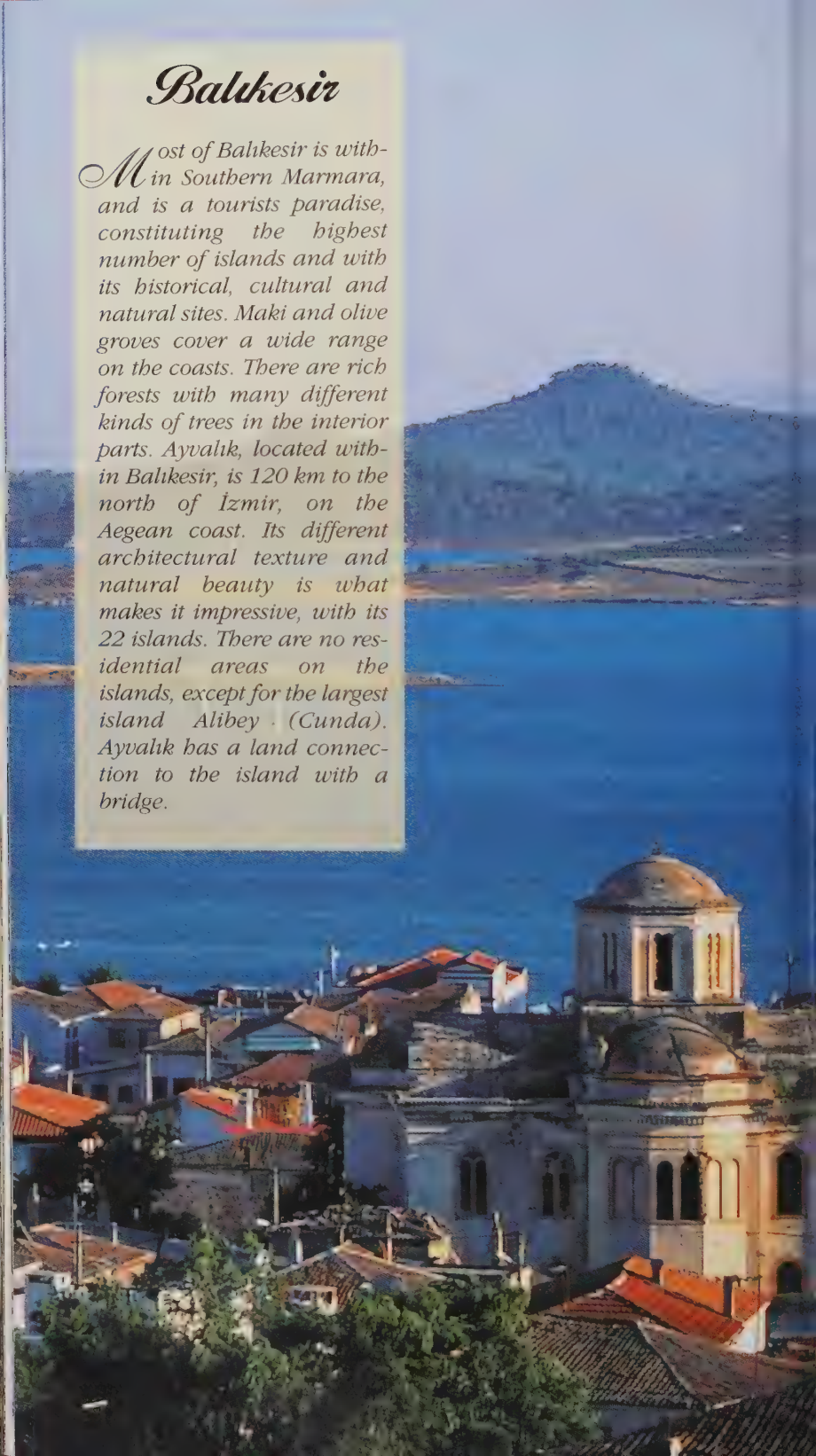
Serapis Temple (Red Court Yard).

BALIKESİ
AYVALIK
BERGAMA
AKHİ
MANİSA
KARŞIYAKA
İZMİR
BORNOVA
BUCA
ÇEŞME
SELÇUK
(EFES)
KUŞADASI
AYDIN
DİDİM
BODRUM
Aegean Sea


Türkiye
UŞAK
AFYON
ALAŞEHİR
HİERAPOLİS
PAMUKKALE
DENİZLİ
ISPARTA
BURDUR
FETHİYE

Balıkesir

Most of Balıkesir is within Southern Marmara, and is a tourists paradise, constituting the highest number of islands and with its historical, cultural and natural sites. Maki and olive groves cover a wide range on the coasts. There are rich forests with many different kinds of trees in the interior parts. Ayvalık, located within Balıkesir, is 120 km to the north of İzmir, on the Aegean coast. Its different architectural texture and natural beauty is what makes it impressive, with its 22 islands. There are no residential areas on the islands, except for the largest island Alibey (Cunda). Ayvalık has a land connection to the island with a bridge.



Taksiarhis Church

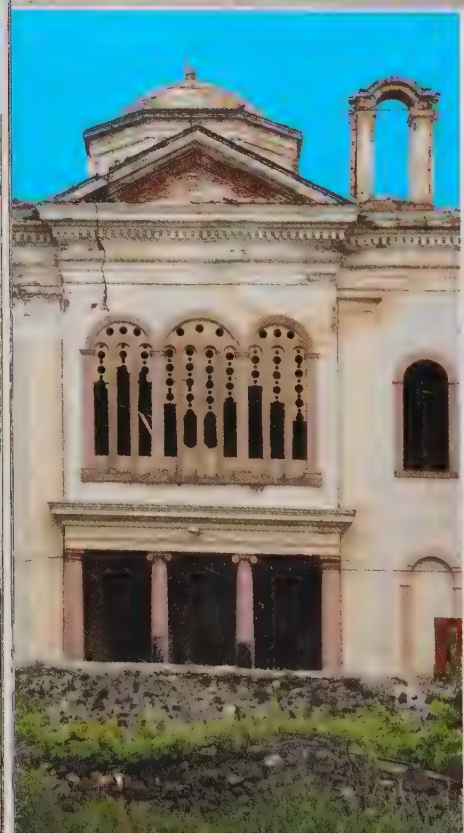
The church was constructed in 1873 and located on the Ayvalık Cunda Island. It was used as the central church of the island. It was damaged after the earthquake in 1944 and its walls were cracked.

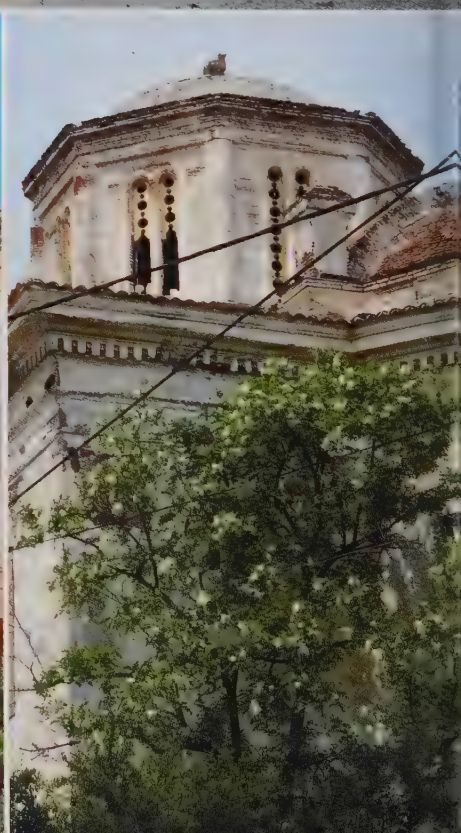
The church was neglected for a long time and its plasters were crumbled and most of its frescoes faded.

The bell of the Taksiarhis Church was removed and taken to the Ayvalık First Bullet Hill, prior to the World War Two, in 1936, in order to warn the people in case of war. The very large bell was transported to the Bergama Museum in the 1980s, as there was no museum in Ayvalık.

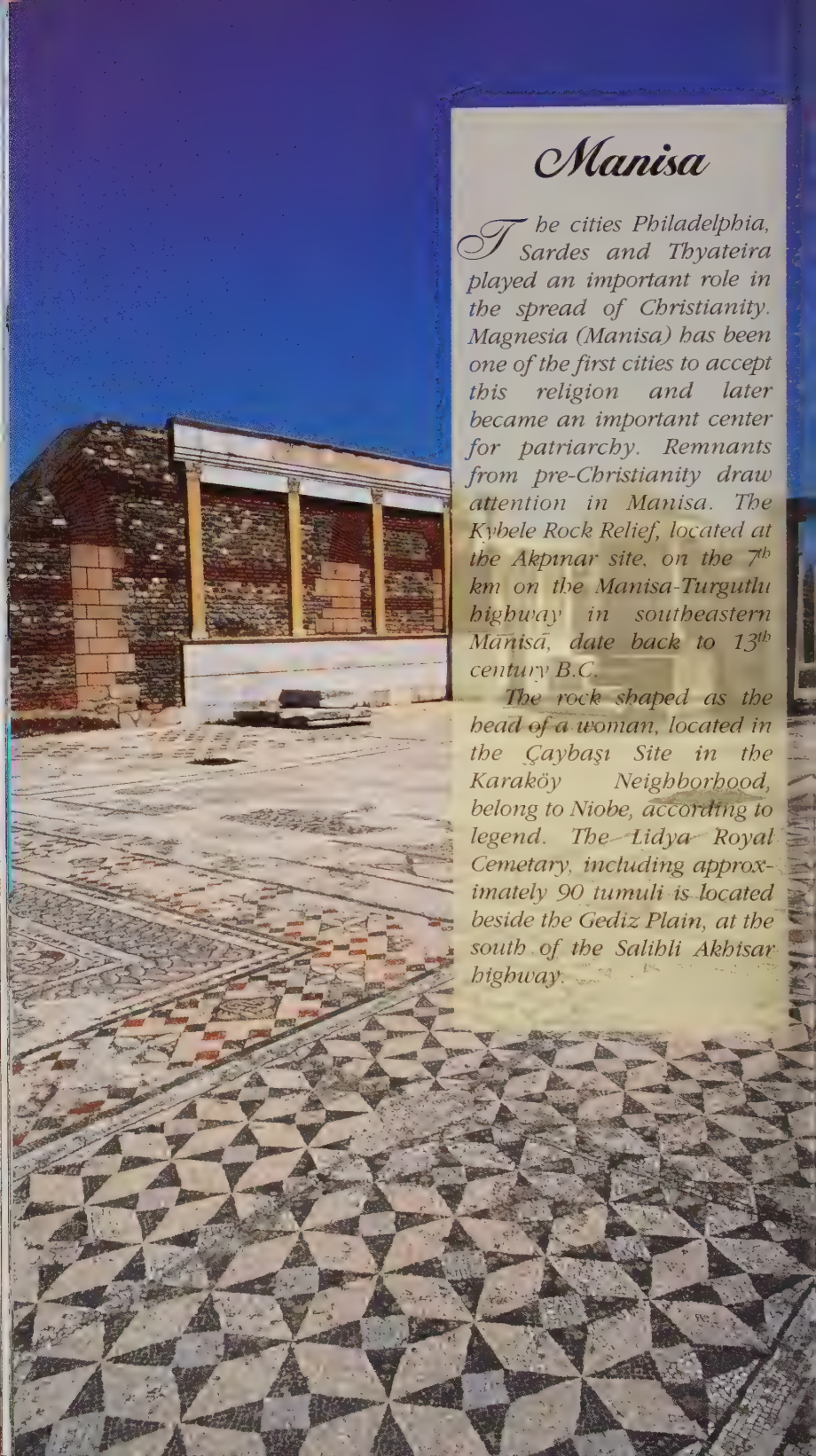
There is another church called Taksiarhis at the district centrum of Ayvalık. This church draws attention with its icons processed on fish skin.

Taksiarhis Church.





Church views from Ayvalık.



Manisa

The cities Philadelphia, Sardes and Thyateira played an important role in the spread of Christianity. Magnesia (Manisa) has been one of the first cities to accept this religion and later became an important center for patriarchy. Remnants from pre-Christianity draw attention in Manisa. The Kybele Rock Relief, located at the Akpınar site, on the 7th km on the Manisa-Turgutlu highway in southeastern Manisa, date back to 13th century B.C.

The rock shaped as the head of a woman, located in the Çaybaşı Site in the Karaköy Neighborhood, belong to Niobe, according to legend. The Lidya Royal Cemetary, including approximately 90 tumuli is located beside the Gediz Plain, at the south of the Salihli Akhisar highway.

St. Jean (Philadelphia) Church

It is one of the seven holy churches mentioned in the Bible. Philadelphia (Alaşehir) was founded by Attolos Philadelphos II, one of the Pergamon (Bergama) kinds, in B.C. 150-138. Philadelphia maintained its importance during the Roman period and became one of the most important centers of the Romans in Anatolia. The city developed further during the Roman period and Christianity quickly spread in the AD 40s, and it gained a religious importance.

During the excavations in Philadelphia, a theatre and temple was discovered, belonging to the Roman Period. One of the most magnificent monuments of the city is the St. Jean church. It was constructed for John, one of the first period apostles of Christianity. The church is believed to have been constructed on six stands, of which three remain today. The thickness and height of the stands indicated that it was a very magnificent structure. Wall and foundation remnants can also be seen, made of rubble stone and bricks.

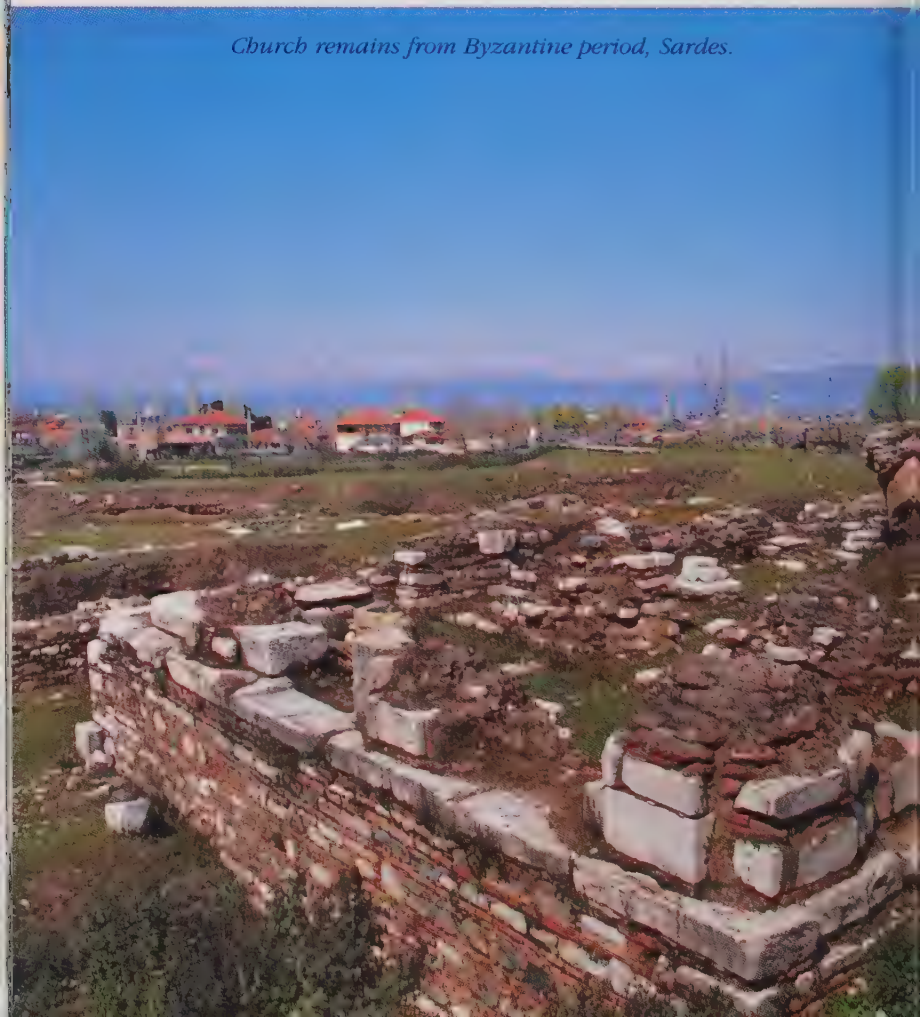
The portraits on the stands are very dim. Depiction of a group carrying out a rite in front of the Virgin Mary is located on the wall of the stand in the east. Today this field has been allocated for protection and arranged as a park.

Detail from court yard.

Thyateira (Akhisar) Church

It is one of the seven holy churches mentioned in the Bible. The date for acceptance of Christianity by inhabitants of Thyateira cannot be determined exactly. Based on the texts in the bible, it can be concluded that Thyateira was one of the first cities in Anatolia where Christianity spread.

Research initiated in 1962 at the field named Tepemezari, in the Akhisar district of Manisa, were intensified in 1968-1971. Remnants of an avenue with columns and a structure were discovered. It is estimated that the remnants with dimension 40 x 10 meters in the north-south direction, belong to a basilica.



Church remains from Byzantine period, Sardes.

Sardes

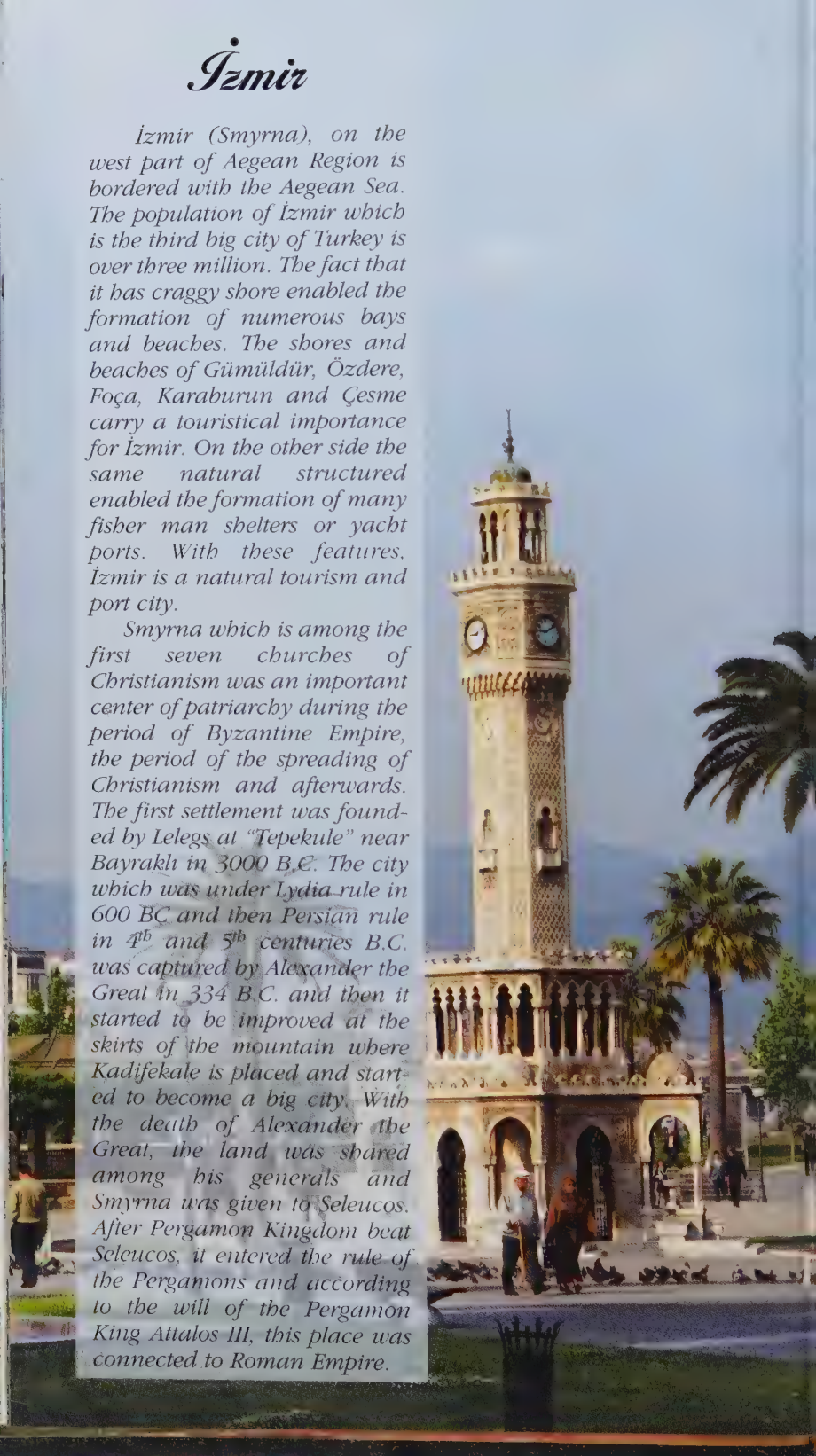
Sardes ancient city of Manisa is 78 km. away from İzmir and situated at the side of İzmir-Ankara highway. It is near Sartmahmut village of Salihli district. It is one of the seven churches mentioned in the Bible. Sardes, which is the capital of Lydian Kingdom reached the peak of its wealth at the period of Alyattes among the kings of Mermnad family and his son, the last Lydian King Kroisos (6th century B.C.) and became a wealthy city due to golden mining made at Paktolos (Sart) stream. It was among the leading metropolis of Front Asia. After the Persians ended the Lydia Kingdom in 547/546 BC, Persia became the center of satrap. The city which kept its importance in Hellenistic and Roman age became an important center of patriarchate in Byzantine Period. The church remains across Sardes road were made as the main church of the city in the age of Emperor Iustinianos (527-565). Only the four support of the church remains that has come to today in ruins. Besides, parallel to Sart Stream, there are two remains of Byzantine churches. These churches also date back to 4th century. Sardes ruins are in four sections on the highway at Paktolos Valley, Acropolis and Bintepeler. On the north of the highway between İzmir-Ankara, the main street of the town with marble columns has been found (4th century B.C.). At the back of the street, there is the synagogue and gymnasium. In the east, the theatre of 20 thousand people date back to 3rd century B.C. between the highway and acropolis. On the south of the highway, there are gold elaboration workshops made in the middle of 6th century from the period of Lydian king Kroisos. In the south part of this, on the east side of the stream, the remains that go back to 300 B.C. belong to Artemis Temple.

Sardes Artemis Temple and remains of church.

İzmir

İzmir (Smyrna), on the west part of Aegean Region is bordered with the Aegean Sea. The population of İzmir which is the third big city of Turkey is over three million. The fact that it has craggy shore enabled the formation of numerous bays and beaches. The shores and beaches of Gümüldür, Özdere, Foça, Karaburun and Çesme carry a touristical importance for İzmir. On the other side the same natural structured enabled the formation of many fisher man shelters or yacht ports. With these features. İzmir is a natural tourism and port city.

Smyrna which is among the first seven churches of Christianism was an important center of patriarchy during the period of Byzantine Empire, the period of the spreading of Christianism and afterwards. The first settlement was founded by Lelegs at "Tepekule" near Bayraklı in 3000 B.C. The city which was under Lydia rule in 600 BC and then Persian rule in 4th and 5th centuries B.C. was captured by Alexander the Great in 334 B.C. and then it started to be improved at the skirts of the mountain where Kadifekale is placed and started to become a big city. With the death of Alexander the Great, the land was shared among his generals and Smyrna was given to Seleucos. After Pergamon Kingdom beat Seleucos, it entered the rule of the Pergamons and according to the will of the Pergamon King Attalos III, this place was connected to Roman Empire.



Saint Polycarpos Church

The structure at the center of the city is a catholic church that was built in 1625 and given to the administration of Capuchin priests. It is also the oldest church of İzmir that continues its function. It was made on behalf of Saint Polycarpos among the students of John the Apostle who was killed in 155 at Kadifakale by the Romans due to his Christian belief. It was damaged in the earthquake in 1688 and then burned in the coming years. It was restored in 1690 and 1691 with its surroundings.

The church that is constructed in basilica plan from cut stone and bricks has three naves. The apse part is flooding towards outside in three sections. The church is covered with ruffle roof and belfry from cut stone is added to its front.

The church that was by the sea when it was constructed and on Gazi Osman Paşa Street today has taken its latest form in 1898. The architect who made its last shape is also the architect of İzmir Clock Tower, Raymond Pere.

Saint Antonio Catholic Church

The land of the church located at Bayraklı belonged to a Greek in 1898. The Catholic families who came from İzmir had summer houses made here. After the Catholic population increased, it is decided that a church should be made.

On 14th, July, 1902, the foundation of the church was laid. About a month later, the construction of the monastery was started. At this period, there were 300 Catholic families living in Bayraklı. In 1903 with the declaration of the sultan, everything started to proceed much easier and a Christian cemetery was added. This cemetery was taken away in 1980's. In 1904, an Italian school of 6 classes was made next to the monastery and thus the complex was widened.

Saint Antonio Church has a rectangular plan and is made of cut stone and bricks. The three part apses of the church that is covered with ruffle roof is bulged towards outside. Its thin, long and circular arched windows of Gothic style illuminate the main area. One of the two belfries was collapsed during earthquake and only the tower of cut stone of the building could reach today. The church and the monastery were repaired in 1990 and came to today in good condition.

Santa Helena Catholic Church

The church in Karşıyaka district 1729th street (Church Street) was built on the land given on 1904 by Don Alfonso Valley Priest society who lived there. The Muslims of Karşıyaka also donated money for the construction of the church. The architect who drew the plan of the church and made the construction was architect Raymon Pere.

Saint Helena Church is made of cut stone in rectangular plan and it is covered with ruffle roof. It is situated inside a vast court yard full of fruit trees. Inside is illuminated with thin, long, circular windows with arches in Gothic style. There are depictions of saints on the stained glasses of these windows that have come today in good condition. Inside the place of worship relieves and depictions regarding the life of Saint Jesus from the Bible ornament the place. The marble statues of Saint Helena and Saint Constantinos are placed on four corners of the church. In addition to these, there are statues of St. Joseph, St. Polycarpos, St. François and St. Antonio.

In the south of the chapels inside the structure, an epigraph can be seen dedicated to Dutch brothers Carol and Valdemar Van der Zee who died at a young age. Besides Edouard Balladur who was born in 1929 in Karşıyaka and became the Prime Minister of France between 1993-95 was also baptized at this church.

Protestant Church

The Protestant Church in Buca was made in 1838 by the immigrant society who lived in the region and most of whom were English.

The church was transferred to Buca Municipality due to lack of society and served as a wedding room, municipality assembly room and estate tax office until 1991. In 1991, it was turned into Buca Culture and Art Center. With a protocol made in 2001, the church was restored again and opened to worship of Protestants.

The structure was founded over a classical plan similar to cross and was imported from Wales in compliance with the roots of Rees family, among the important financers. The church was constructed with "L" plan from cut stone. The entrance room with sharp arches and thin, long windows reflect the Gothic style. The colorful glasses today are not original and the original ones were transferred to Alsancak British Church in November, 1964. The church that is in good condition today is open for worship since April 2001.

Santa Maria Church

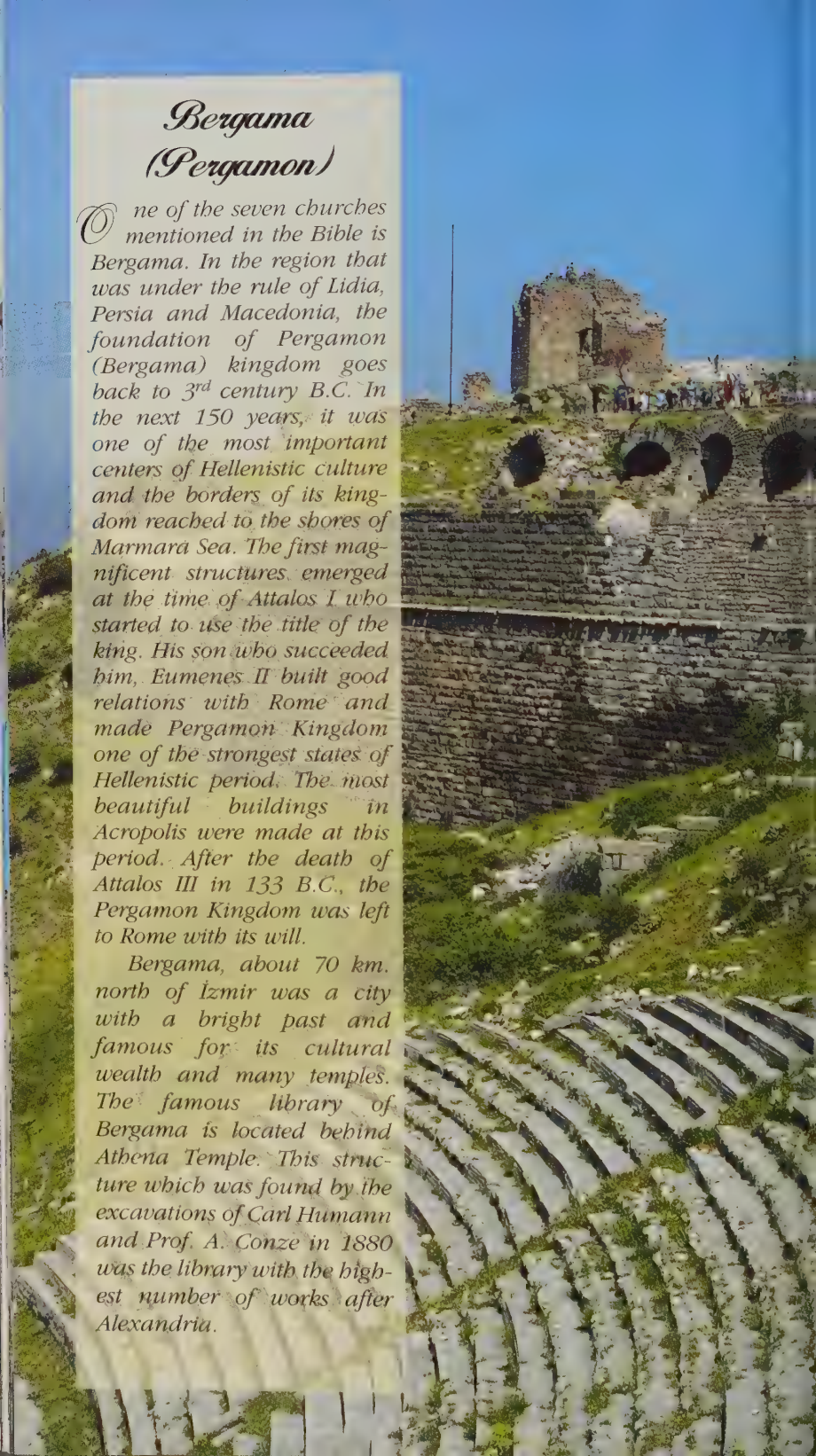
The construction of the church in Bornova district started in 1898 and finalized in 1899. It was made by the British who lived here.

It is a single nave construction that is made from hewn stone and has a rectangular plan. The court yard of the church is entered from a door with sharp arch. The apse part is separated from the main area with two steps of marble and marble barriers. The main area is illuminated by windows with sharp arches on both sides. The window behind the pulpit is ornamented with scenes taken from the Bible. The church which is in good condition today has 150 people seating capacity.

Bergama (Pergamon)

One of the seven churches mentioned in the Bible is Bergama. In the region that was under the rule of Lidia, Persia and Macedonia, the foundation of Pergamon (Bergama) kingdom goes back to 3rd century B.C. In the next 150 years, it was one of the most important centers of Hellenistic culture and the borders of its kingdom reached to the shores of Marmara Sea. The first magnificent structures emerged at the time of Attalos I who started to use the title of the king. His son who succeeded him, Eumenes II built good relations with Rome and made Pergamon Kingdom one of the strongest states of Hellenistic period. The most beautiful buildings in Acropolis were made at this period. After the death of Attalos III in 133 B.C., the Pergamon Kingdom was left to Rome with its will.

Bergama, about 70 km. north of İzmir was a city with a bright past and famous for its cultural wealth and many temples. The famous library of Bergama is located behind Athena Temple. This structure which was found by the excavations of Carl Humann and Prof. A. Conze in 1880 was the library with the highest number of works after Alexandria.



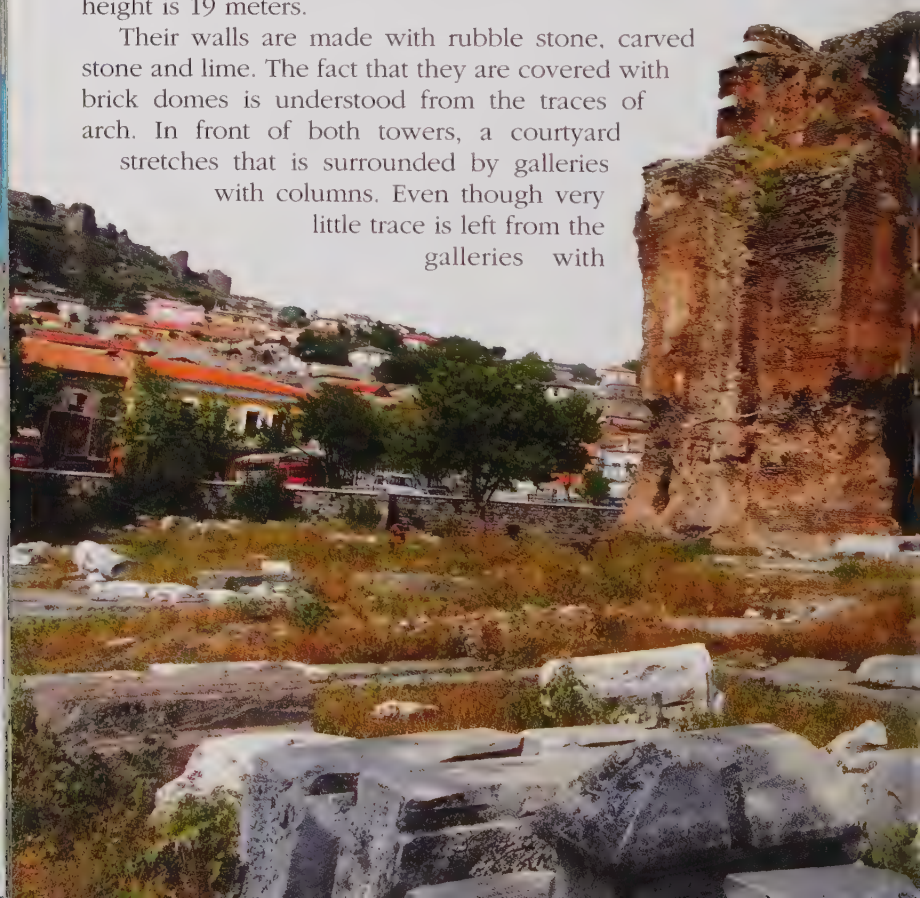
Serapis Temple (Scarlet Court Yard)

Serapis Temple is the most impressive work at Bergama Town from the ancient age. It is named as "Scarlet Court Yard" by the people of Bergama because the marble on the walls of the structure have fallen and the red bricks beneath are seen. It was a temple made on the name of Serapis among the Egyptian gods during the period of the Roman Emperor Hadrianus (117-138 AD). It was changes during Byzantine period and turned into a church after being dedicated to Saint John.

The Scarlet Court Yard that has the size 60 x 26 meters covers an area of 260 x 100 meters with the large court yard in the front. Selinus River that still exists today passes from two channels of 196 meters under the court yard.

The entrance of the main structure is 7 x 14 meters. Previously, the floor of the temple was covered completely with marble. In both sides of the temple, two circular towers arise. These towers with 16 meters between each other are 15 meters in scale and their height is 19 meters.

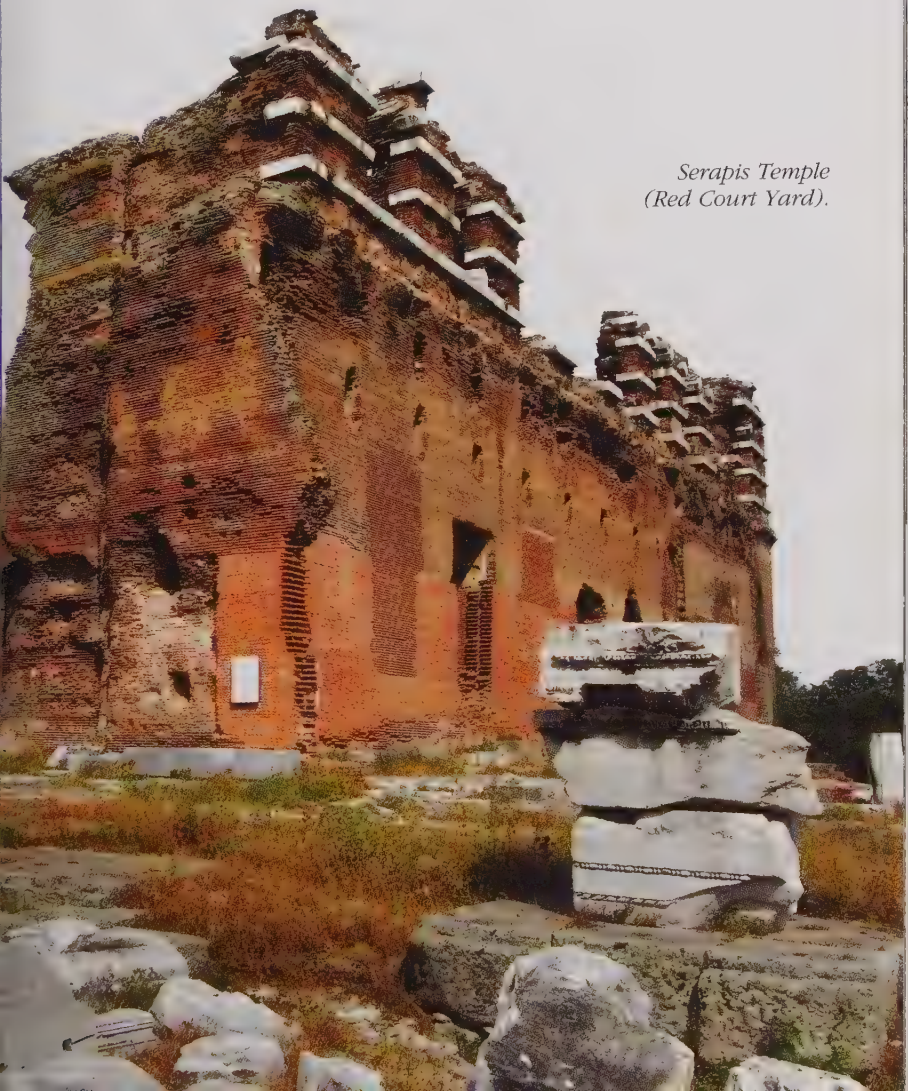
Their walls are made with rubble stone, carved stone and lime. The fact that they are covered with brick domes is understood from the traces of arch. In front of both towers, a courtyard stretches that is surrounded by galleries with columns. Even though very little trace is left from the galleries with



columns, a thin and long pool was observed in the middle of two courtyards.

These pools are for the religious washing process. In ancient ages, because the lower part of the temple is surrounded with columns and the upper parts with marble plates, the red bricks that form the skeleton of the structure were not seen. Today, from these marble plates, only pieces in the shape of a belt remain.

In front of the temple and the tower with courtyard, the main courtyard stretches most of which is under Bergama town today. The outer walls that surround the courtyard can still be seen today among the houses on the main street.



Serapis Temple (Red Court Yard).

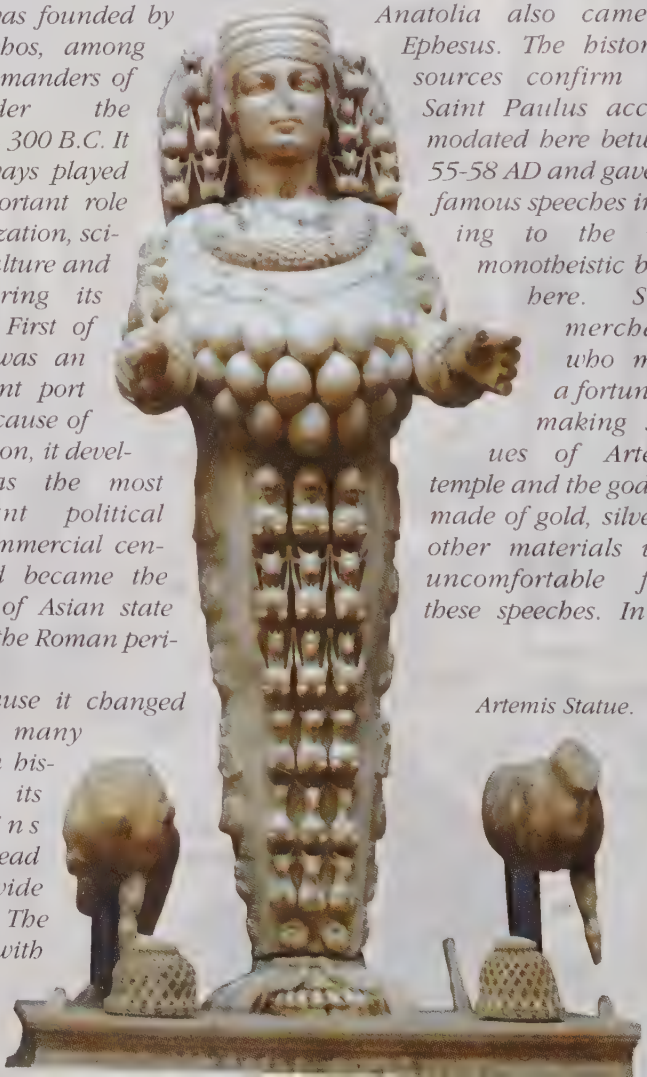
Ephesus

It is the most magnificent ancient city of the seven churches. Ephesus which is in the borders of Selchuk district lived its most glorious days during the Hellenistic Age and the Roman Age. As the capital of Asian state and the city with the biggest port, it had a population of 200.000 people.

Ephesus that is visited today was founded by Lysimakhos, among the commanders of Alexander the Great in 300 B.C. It has always played an important role in civilization, science, culture and art during its history. First of all, it was an important port city. Because of its position, it developed as the most important political and commercial center and became the capital of Asian state during the Roman period.

Because it changed places many times in history, its remains are spread to a wide area. The town, with its theatre, library, hill houses and marble roads, St. Jean Church and many other historical remains has been a mirror of civilization. Artemis temple, based on the oldest mother goddess tradition (Kybele) of Anatolia is accepted as one of the seven wanders of the world.

Paulus, who put efforts in spreading Christianism in Anatolia also came to Ephesus. The historical sources confirm that Saint Paulus accommodated here between 55-58 AD and gave his famous speeches inviting to the new monotheistic belief here. Some merchants who make a fortune by making statues of Artemis temple and the goddess made of gold, silver or other materials were uncomfortable from these speeches. In the



Artemis Statue.

big theater, with the provocation of the jeweler named Demetrius, the public was agitated and Saint Paulus and his two fellows had to leave the town.

John the Apostle had lived here, wrote the Bible here and again buried here when he died. It is believed that he came to Ephesus with Mother Mary. It is also possible to see the house of Mother Mary among the magnificent panorama of Bülbül Mountain.

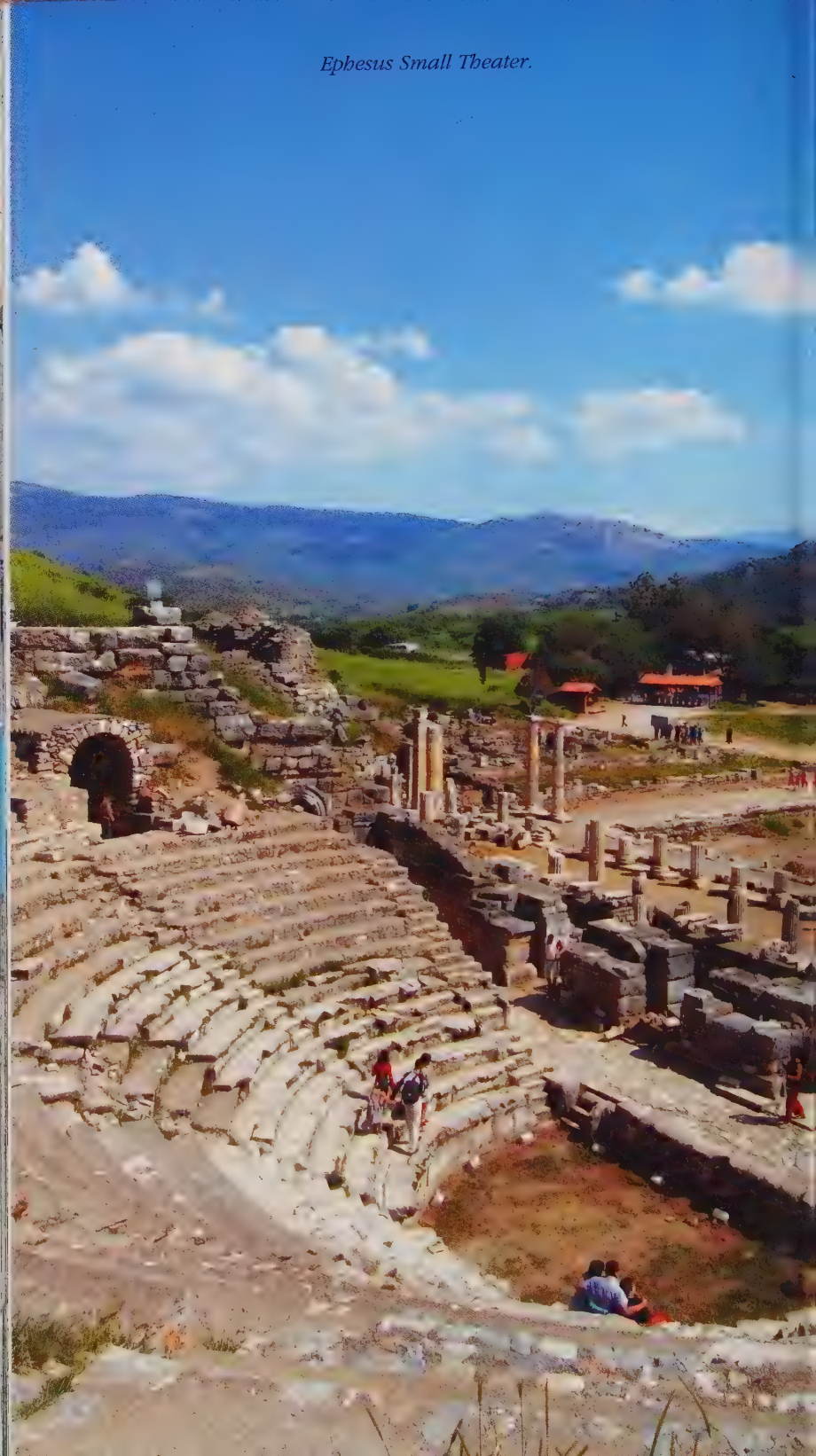
The polytheistic temples were deserted in time with the spreading of Christianism to here. The churches started to be built. The first important council meeting was held in Ephesus in 431 and 449.

The position that Ephesus gained by being a port city lost within centuries. Küçük Menderes river filled this place in time with alluvium and it became away from the sea. The moor area largened and this caused malaria and other diseases. At the end of Middle Ages, the settlement area lost its feature as a port. In 20th century, the shore went about 5 kilometers towards the west.

Ephesus Council (431)

The churches of Alexandria and Antakya had two different views. Antakya Church defended that the human and divine personalities are separate from each other and Virgin Mary is not "Mother of God" but only "Mother of Jesus". A fierce struggle started at that period towards the ones who did not recognize Mary as the "Mother of God". In this struggle, the Patriarchate of Istanbul, Nestorios was on the side of Antakya Church.

The patriarchate of Alexandria, Kyrillos reacted harshly to the opinion of those with Nestorios. Kyrillos and Nestorios applied for the judgment of Pope Celestinus I and the Pope refused the thought of Nestorios. When the struggle between them became fiercer, Emperor Theodosios II gathered a council in Ephesus in 431. The eastern patriarchates who were closer to the thoughts of Nestorios, upon learning that the council gathered by Emperor Theodosios II started without waiting them, gathered a different council with the chairmanship of Antakya Patriarchate, Ioannes and excommunicated Kyrillıs with Memnon, the Patriarchate of Ephesus. When Pope Celestinus I declared that he excommunicated Nestorios and that he was taken from the patriarchate of Istanbul, Emperor Theodosios left his objectivity and supported Kyrillos. In the Council of Ephesus where about two hundred patriarchates participated at, the view of Nestorios was defeated with Rome's support on the Alexandria Church.



Ephesus Small Theater.

Mary (Council) Church (Double Churches)

It is located within the borders of Ancient Ephesus across the Byzantine hammams. After entering from the south door of the ancient city, it is located on the road that goes towards the west. In the epigraph that was found in the excavations in this area, it is written that the church was made for Virgin Mary. Thus it was understood that it was the first church made on behalf of Mother Mary.

Mary church was made in 2nd century in the shape of a basilica and turned into a church in 4th century after the declaration of worship.

A second church was built with a door opened from the apse of the church in 7th century and thus the name of the church is known as "Double Churches".

In 431, the council meetings were held here. In council notes, it is stated that John the Apostle brought Mother Mary along with him to Ephesus and that they accommodated for a short time at the structure that is today under a part of Council Church.

The church that is ruined today is 26,5 x 29,5 meters. The large apse of the three nave structure can still be seen today.

Mary Council Church apse wall.

Baptism place in the front, Mary Council Church at the back.

Celsus Library.

A baptism pool was made in the middle of the baptism place and relief cross motifs were placed on the walls of this section.

Today, every year on 15th of August, religious rituals are carried out at Mary Church that is believed to be the day that Mother Mary rised to the sky. Many local and foreign visitors commemorate her on this date that is accepted as sacred.

St. Jean Church

After the death of St. Paulus, St. Jean (John the Apostle) started to lead the churches attached to Ephesus Church and continued his activities to spread Christianism. When St. Jean, among the writers of the Bible died towards 100 AD, he was buried to Ayasuluk Hill. In 4th century, a

basilica with roof was made on the place of the tomb. Byzantine Emperor Iustinianos (527-565) had the basilica with dome built here that we see the ruins of today, instead of this structure. In the 7th and 8th century, when Ephesus was exposed to Arabic raids, city walls were made around the church and its location was attached to the castle in order to take under protection. The church is entered from the monumental door on the south side named as Pursuit Door. Apart from this, it has doors with towers that open to the east and the west. From the Pursuit door, the atrium (courtyard) with 34 x 47 meters can be reached. On the three sides of the Atrium, there are columns and portics with arches. In the outer part of these

St. Jean Church remains.

Ephesus Big Theater.

portics, a place was made for walking which is the only example in Byzantine architecture. A narthex with a thin, long rectangular plan stretches on the east of the Atrium.

There are five doors that open from the middle and side naves from the narthex. The church with a cross plan was covered with six domes. The domes were placed in an order of a cross. The one in the center among these, the dome over the cemetery area of St. Jean was bigger and higher than the other ones. These domes that have not reached to today were carried by giant spangles, a part of which was restored. The columns among the spangles both separate the naves and also carry the upper floor columns. On the Ion head pieces of these columns, the monograms of Emperor Iustinianos and his wife Theodora were ornamented.

The tomb room of St. Jean is at the end of the middle nave in front of the apse. This part is raised with two steps and made more apparent.

The treasury office on the north side of the

St. Jean Church.

basilica was turned into a chapel in 10th-11th centuries. The frescos on the apse of the chapel were well-preserved and St. Jean was depicted on the right, Jesus in the middle and an unknown saint on the left. At the end of a narrow corridor that goes along the north nave by the chapel, there is the baptistery. It is thought that this baptistery belongs to the firs church that was made before Emperor Iustinianos.

St. Jean Church.

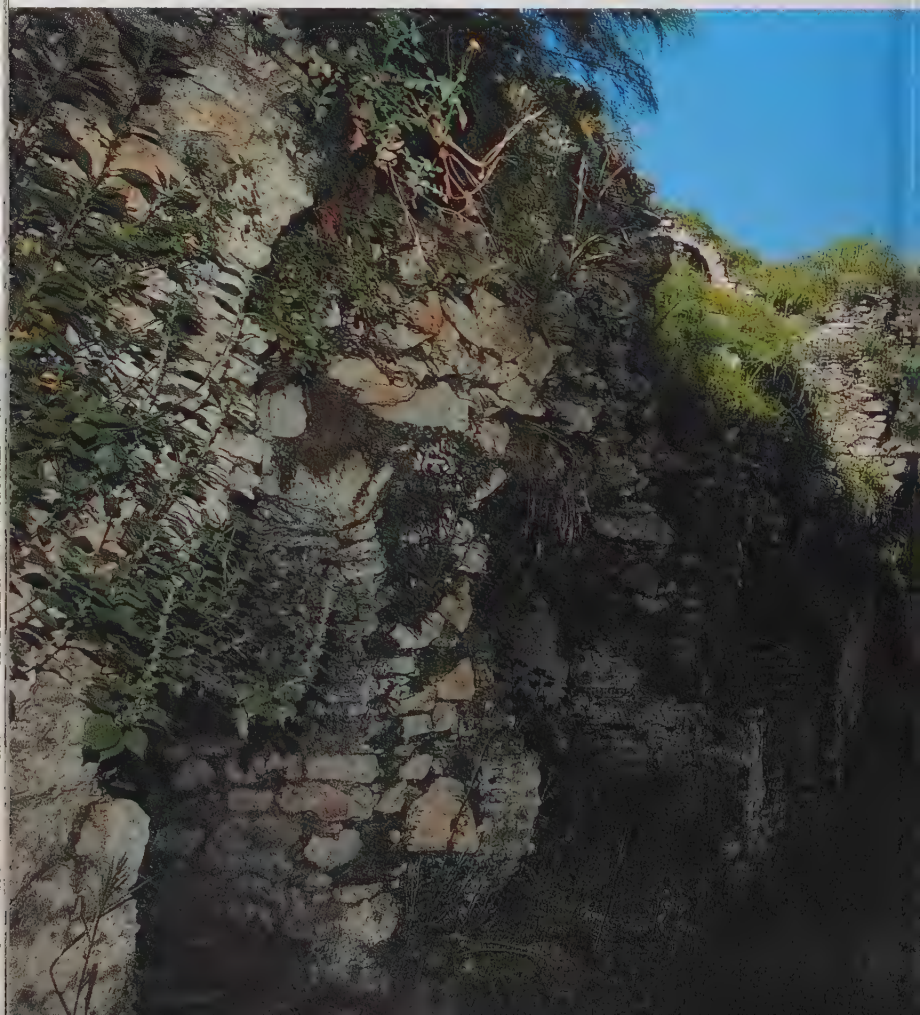
Traian Fountain.

Kuretler Street, Celsus library at the back.

Seven Sleepers (Eshab-ı Kehf) Cave

Seven Sleepers Cave is among the important visiting points that host a legend that is widely believed by both Christians and Muslims.

According to the legend, seven young boy who adopted Christianism refuse to sacrifice animals in the temple of the empire and run away from the authority of idol worshipper Emperor Decius (249-251) and hide into a cave in Panayır Mountain with their dogs. The seven young boys who fall a sleep here wake up only at the period of Theodosios II (408-450). The seven young boys die right after they tell the experience that they went through. At these times, this story was accepted as the proof of resurrection and when these seven people died, they were buried here and a great church was built in their honor. This place



became a Christian cemetery and religious center since 5th century. In the excavations carried out here, along with the many tomb remains carved on the rocks that go back to 4th and 5th centuries, two churches and underground tombs were found. It is thought that the remains are seven floors, the ruins of four of which can still be seen.

On the tombs and the walls of the church, epigraphs addressed to the Seven Sleepers were found. In an epigraph that is found by the Austrian excavation team, it is written that St. Fotini was also buried here. Because the cave is difficult to reach, it is also very well-protected naturally. There are different opinions as of the location of the Seven Sleepers cave. There are believes that it is outside of Ephesus in Anatolia, at Afşin and Tarsus. The Seven Sleepers Cave that is claimed to be at Tarsus is at 12 km. north of Tarsus.

Ephesus Seven Sleepers Cave.

ELLES MONT ÉTABLIE
LEUR GARDIENNE
1867

House of Virgin Mary

House of Virgin Mary is on the road from Ephesus Magnesia Gate towards Bülbül Mountain (358 m). The sacred house located in the south of Ephesus is 8 km. away from the ancient city.

Jesus Christ had trusted Virgin Mary to his friend and apostle St. Jean (John the Apostle) a short while before his crucification. After Jesus Christ was caught and crucified, St. Jean thought that it was not safe for Mary to stay in Jerusalem and brought her to one of the biggest cities of the period, Ephesus. He hid her in a cottage that he made in a region covered with trees.

It is accepted that Mary stayed at this place at Bülbül Mountain and dies here. With the spreading of Christianity, a church was built on the place where Mary lived at and this place was forgotten in time. German Catherine Emmerich (1774-1824) gave information about Mother Mary House with her predictions. This woman who had paralysis made a detailed description of the region even though she had never seen it. Upon this, the manager of İzmir College, Lasarist Eugéne Poulin appointed a group under the chairmanship of Priest Yung to search the issue in 1891. After the long researches made on the mountains on the south of Ephesus, the sacred placed called "Panaya Kapulu" was found. During the talks made with the people who worked on the fields around, they learned that the Christians who lived in Şirince Village came here for a ceremony every year on 15th of

Mother Mary Statue.

Religious ceremony at the garden of Mother Mary house.

August. The location of the house is peaceful with its beautiful view. The House of Mother Mary has the appearance of a small chapel with cross plan and dome. When it was found, it was a little collapsed over its basic level. It was repaired to take its appearance today. In order to separate the ancient walls, a line was drawn with red dye between the new walls and them. The house is entered from a narrow door with arches. The main area comes after the narrow narthex is passed. The first thing that draws attention at the apse is the Mother Mary statue made from a very dark bronze color. There are niches on both sides of the apse used for various purposes. The part that can be distinguished from the gray floor marbles was stated as the place of the oven. The coal and some part of the basement here is dated 1^{si} century. The room on the right is the bedroom of Mary. The water that comes from the source at

The main area of the House of Mother Mary and Mother Mary statue at the main apse.

the back of the house and that passes under the floor of Mary's bedroom flows from the fountains on the terrace under the house. It is believed that this water is sacred and healing.

The House of Mother Mary is a place visited frequently by both the Christians and the Muslims. With a decree published in 1892 by Archbishop of İzmir, Timoniu, it was announced as a pilgrimage center. The House of Mother Mary that is accepted as an important sacred location for Christians today was also recognized by Vatican as well upon the declaration of Pope Jean 23rd in 1961. Pope Paul the 6th in 1967, Pope Jean Paul 2nd in 1979 and Pope Benedict 16th on 29th of November, 2006 visited this place and showed the importance they give to this place. Here, every year, rituals of commemoration of Mother Mary is organized to commemorate.

Şirince Village

The village about 8 km. east of Selchuk is founded on a hill sloping towards the north. This village that protects its architectural character with 180 houses is inside the greens surrounded by vineyards. It is also famous for its house wines.

Şirince Village where the Romans lived at was deserted according to the agreement made after the Independence War and the Turks in Greece were immigrated to Anatolia and the Romans in Anatolia were immigrated to Greece.

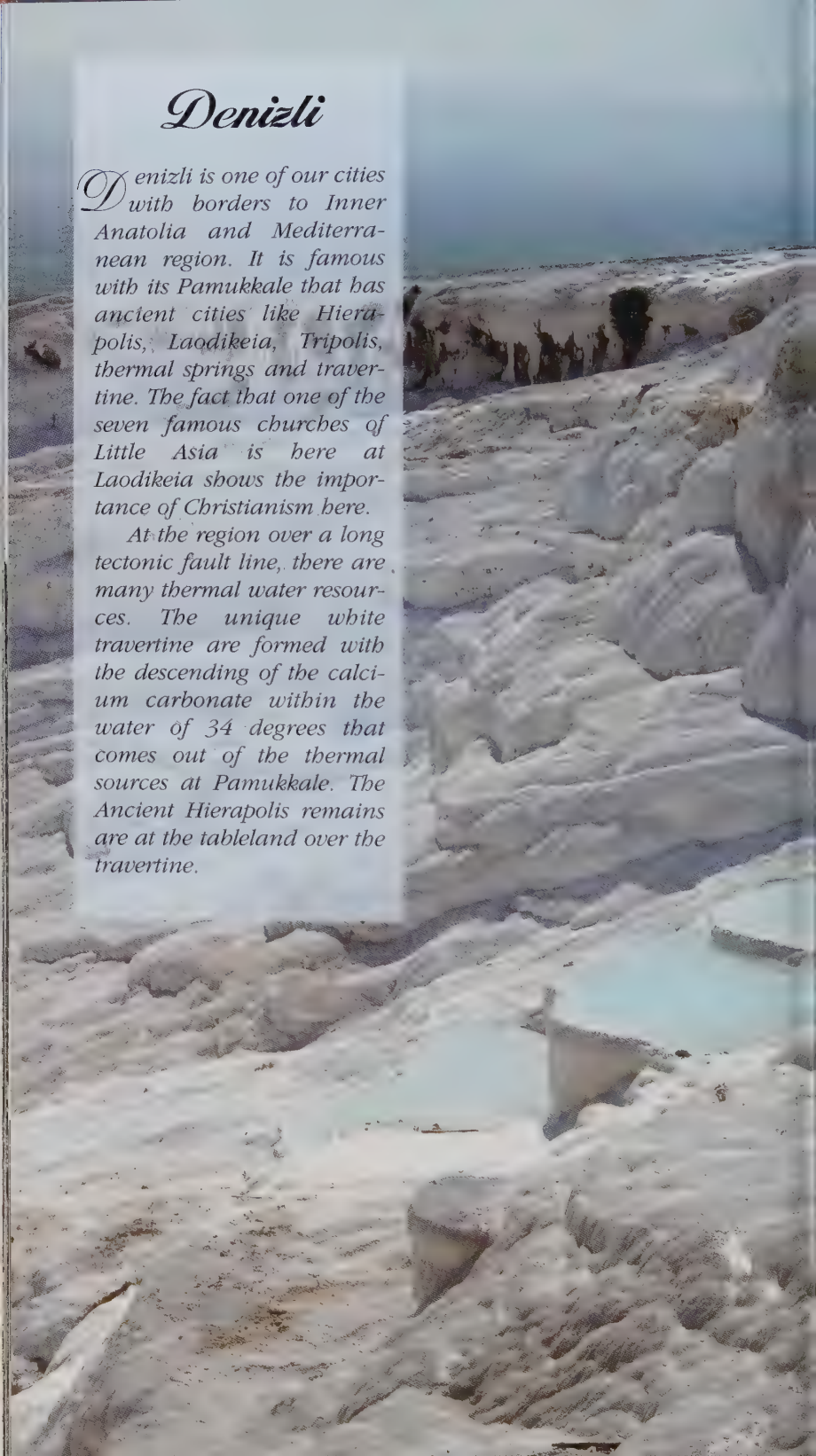
On the plain on the west tip, there are two old churches. The first one is ornamented with frescos of saints over rectangular boards on thick plaster. The other one is Saint Jean church. Its dome and vaults are carried with columns. Its epigraph is seen at the entrance of the church. It is stated on this epigraph that it is dedicated to Saint Jean. Besides, it is written here that religious Christians were of help here and that it was completed in 1805 September.

Details from Şirince Village churches.

Denizli

Denizli is one of our cities with borders to Inner Anatolia and Mediterranean region. It is famous with its Pamukkale that has ancient cities like Hierapolis, Laodikeia, Tripolis, thermal springs and travertine. The fact that one of the seven famous churches of Little Asia is here at Laodikeia shows the importance of Christianism here.

At the region over a long tectonic fault line, there are many thermal water resources. The unique white travertine are formed with the descending of the calcium carbonate within the water of 34 degrees that comes out of the thermal sources at Pamukkale. The Ancient Hierapolis remains are at the tableland over the travertine.



St. Philippe Martyrion

This structure made on the name of St. Philippe, one of the 12 apostles of Jesus was constructed at the beginning of the 5th century over a high hill on the North of Hierapolis ancient city. St. Philippe arrived at Hierapolis in order to spread Christianism in 80; however, he was crucified and killed at the place where the Martyrion stands. As a result of Philippe's work, one of the first Christian communities was founded here. During Byzantine times, Hierapolis became the center for

episcopacy. The Martyrion was constructed as an octagon over an area of 20 x 20 meters. It consists of the central location situated in the middle and the complex that consists of eight rectangle locations. The eight locations are connected with the corridors that are stretched on both sides. The locations that are placed in the central location and the wings attached to this have ivy stems on the side, geometrical pattern in the middle and covered with large mosaics.

It is assumed that the tomb of St. Philippe is at the place of Martyrion, the remains of which reach until today.

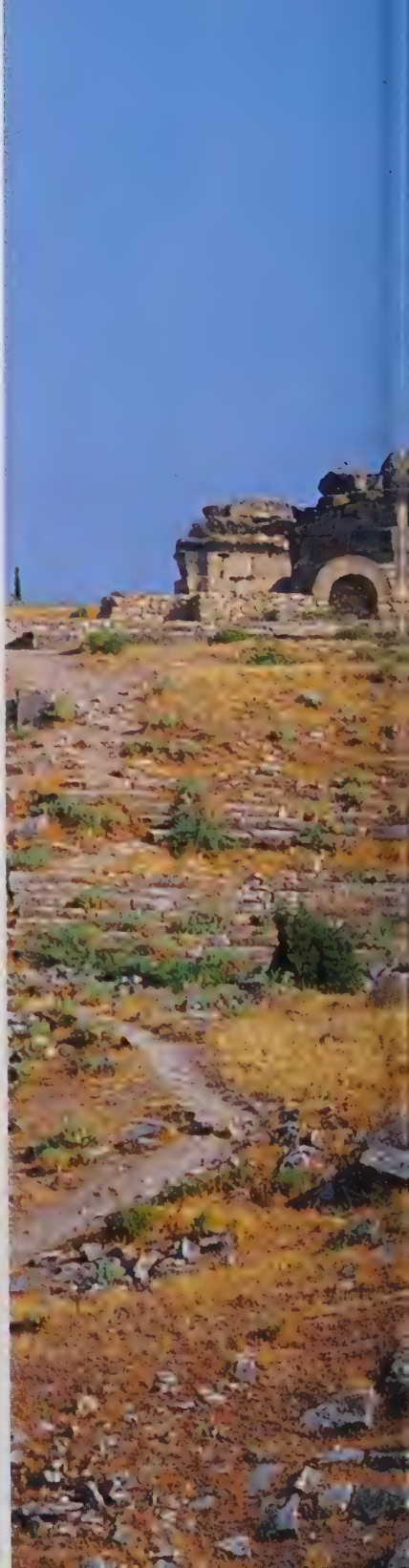
St. Philippe Martyrion Remains.

Laodikeia (Goncalı)

It is 10 kilometers away from Hierapolis. It is one of the seven churches that are mentioned in the Bible. Antiokhos II, King of Selevkos who founded the city in the middle of 3rd century gave the name of his wife Laodike to this place. Laodikeia entered the rule of Pergamon Kingdom in 2nd century B.C. and then Rome after 133 B.C. It developed even further under the Byzantine rule and gained the position of metropolis of Little Asia. It greatly lost its importance after it was collapsed in the earthquake in 494.

Not much has reached to today from the walls of Laodikeia which is recorded to be surrounded by walls. Even though the ancient resources record that there were gates of Hierapolis, Ephesos and Syria that provide entrance to the city, only their names and a few small remains have come until today.

Laodikeia gained importance as the farthest commercial center of the Aegean in a position combining the commercial roads that come from east and south. Because a significant amount of Jewish people lived in the city, it's being far away from political centers and its cosmopolitan structure with many religions and beliefs; Christianism was spread quickly after 40-50 AD.

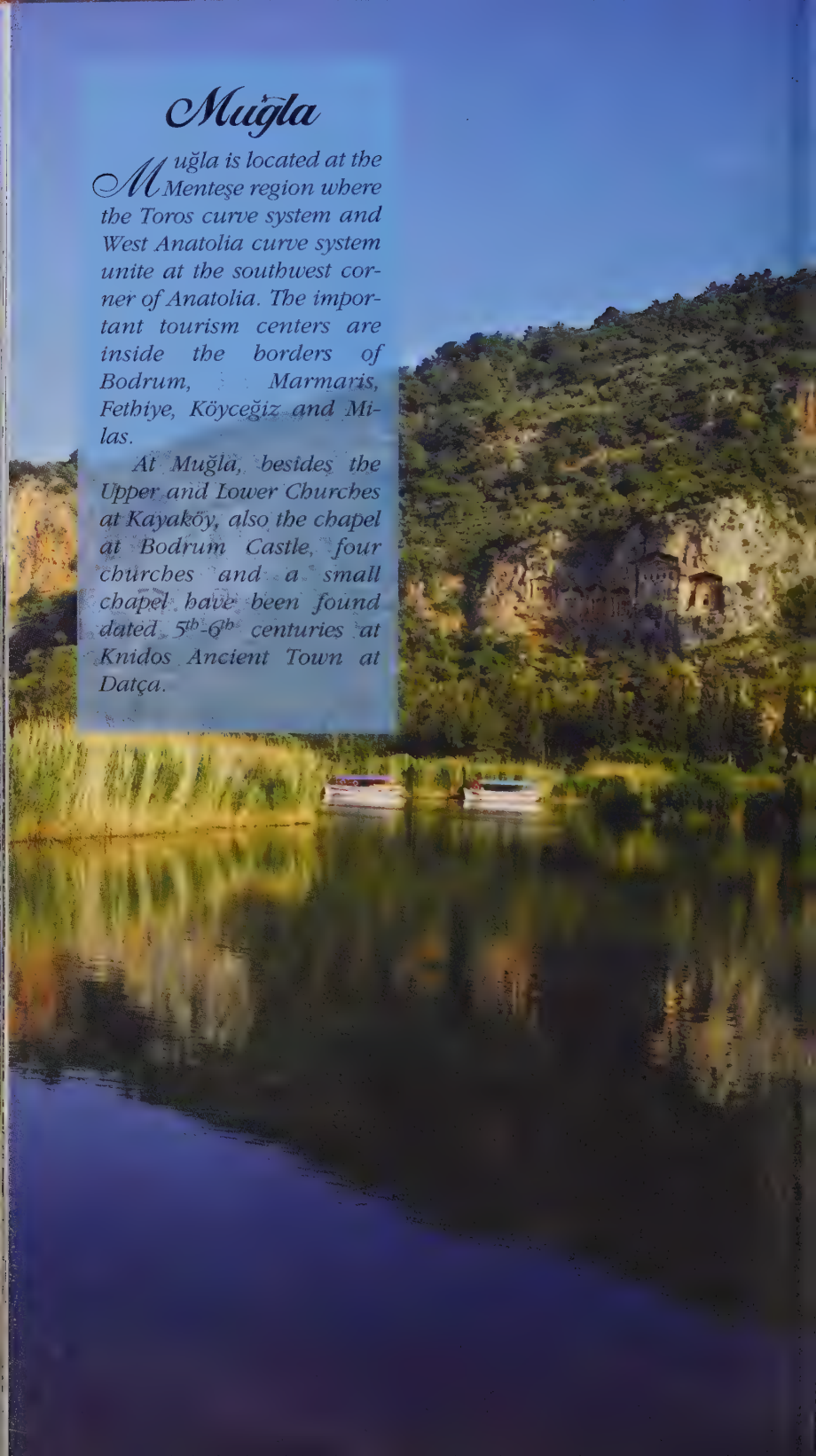


St. Philippe Martyrion Remains.

Muğla

Muğla is located at the Menteşe region where the Toros curve system and West Anatolia curve system unite at the southwest corner of Anatolia. The important tourism centers are inside the borders of Bodrum, Marmaris, Fethiye, Köyceğiz and Milas.

At Muğla, besides the Upper and Lower Churches at Kayaköy, also the chapel at Bodrum Castle, four churches and a small chapel have been found dated 5th-6th centuries at Knidos Ancient Town at Datça.



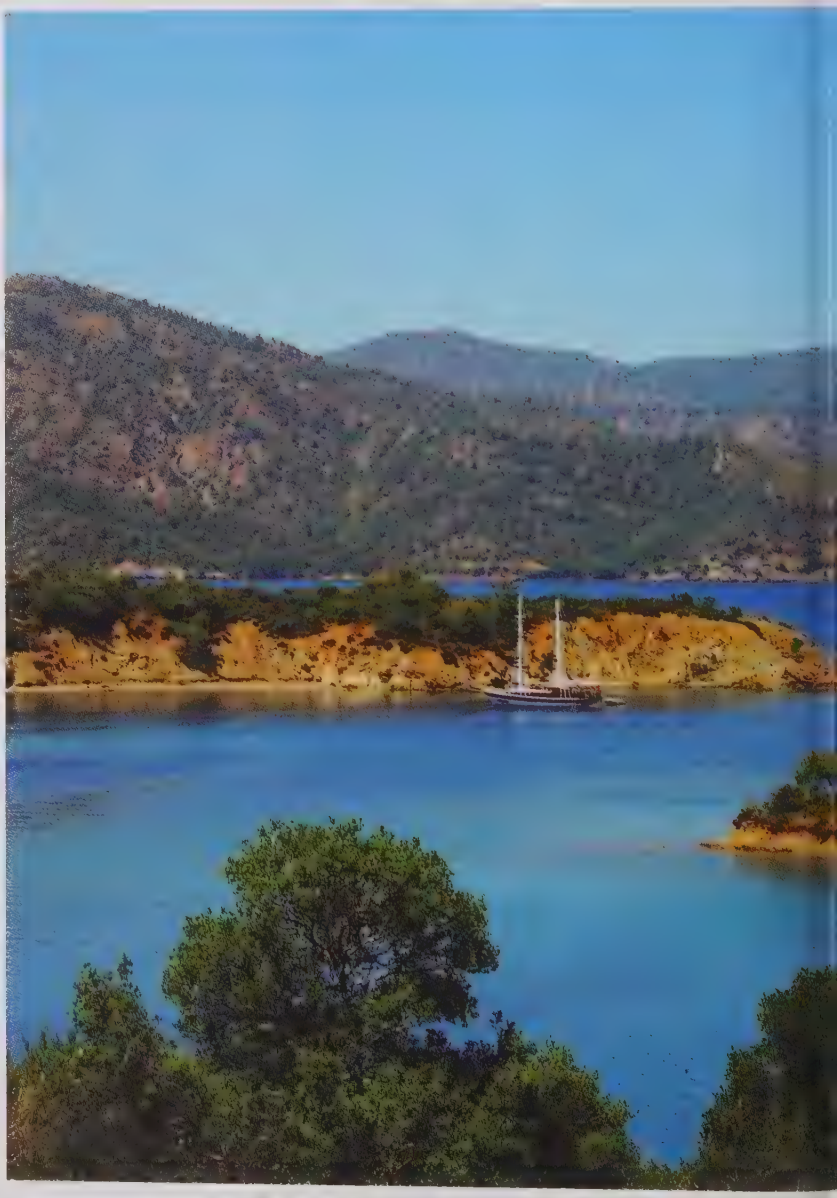
Kaya Village General Overview..

Kayaköy

At Kayaköy that is 8 km. away from Fethiye, there are nearly four thousand dwellings that do not intersect with each other as of view and light and which are not larger than 50 m^2 Besides the dwellings, it was an ancient Roman settlement with 14 chapels among the houses, two large churches, school building, and the pharmacy that has remains today, shops, roads and arenas. Kayaköy where nearly 20.000 people lived until 1922 was completely evacuated with the exchange of Romans in Turkey and the Turks in Greece as a result of the agreement made after the war.

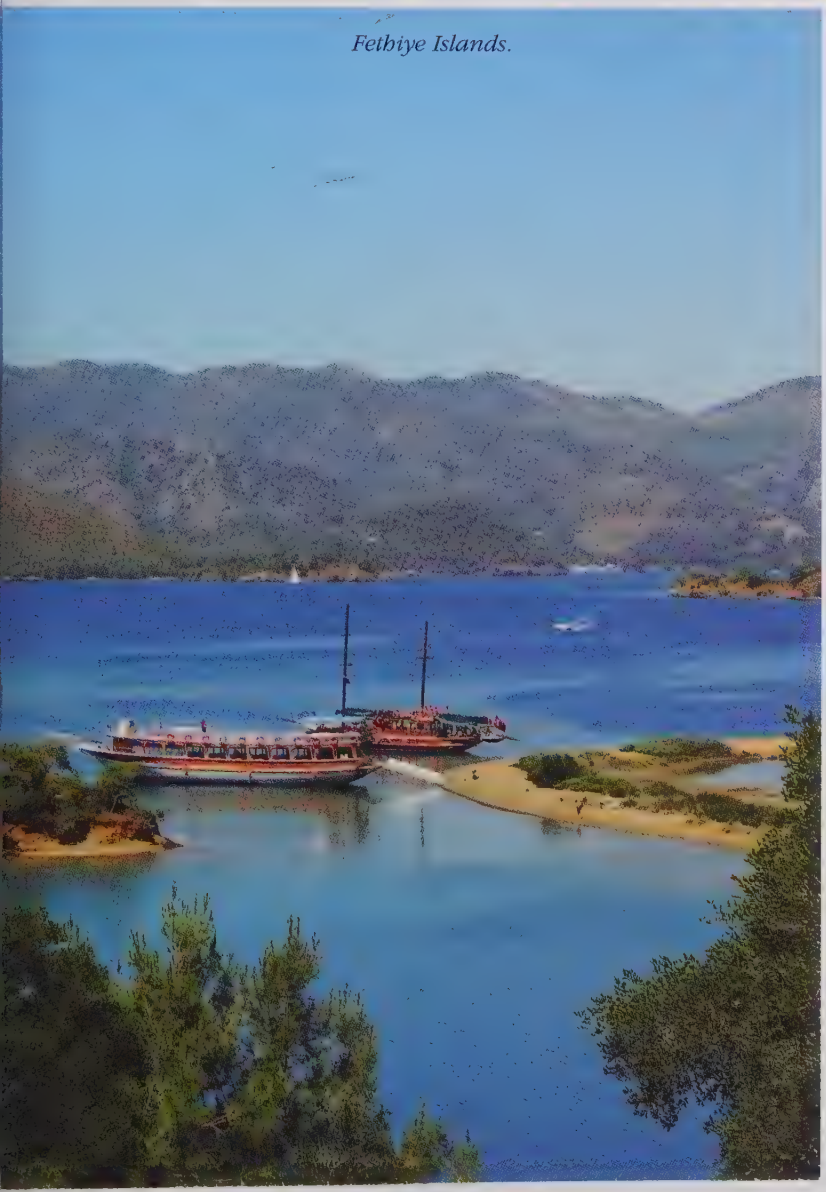
Lower Church (Panagia Pirgiotissa Church)

The construction date of the Lower Church that is at Kaya Köyü is not certain. Before the door at North entrance, the date 1888 is read. This date probably indicates the restoration date. The garden of the church that is surrounded by high walls is entered through the gate on the east side. At the southeast corner of the garden, there is the belfry and a small



cemetery to the northeast. The courtyard is covered with mosaics made of pebble stones and not all of the mosaics have reached until today. The wooden door on the north direction that opens to the main location of the church is exhibited at Fethiye Museum.

Narthex and the main area are covered with vaults and the middle area is covered with a dome. Two angels across each other are carved over the central gate at iconastice. Over the first frieze on the door, there is the portrait of Jesus and 12 separate Saint depictions within both



Fethiye Islands.

two-side medallions. Over the icons on the upper line, there are scenes taken from the Bible.

Upper Church (Taksiarhis Church)

The construction date of the church at Kayaköy is not certain. It is assumed that it was built before the Lower Church. The garden is entered through the south gate. Its courtyard covered with high walls is covered with mosaic ground with geometric pattern formed by black and white pebble stones. There is a cistern full of rubble below a section of narthex. The upper side is covered with vault and the apse is covered with semi-dome. The iconostasis wall at the main location is torn down.

Churches of Islands of Ships

One of the many islands around Fethiye that are both large and small is the Island of Ships across the bay that goes towards the west from Kayaköy. The island, located 9 kilometers south of Fethiye, can be reached by boats from Ölüdeniz or the Bay of Ships. On the Island of the Ships, there are four big churches, many chapels and remains of civil construction. Most of the structures are dated 5th-6th centuries.

The Island of the Ships and its surroundings were an important center for the Christian world. In the island that has become the way port for the commercial and voyage ships of Europe and East Mediterranean, schools giving religious education were also opened. The 80 meters long tunnel, covered with vaults connecting the Saint Nicholas Church at the peak of the island is an interesting example of the structure group.

The church at the west of the island was under the waters apart from the basis of the apse and the place of baptism. The second church was founded on the hill over the path that goes to the peak in the west side. Today, the apse and the half-dome over it can be seen. The church at the east of the island is torn down.

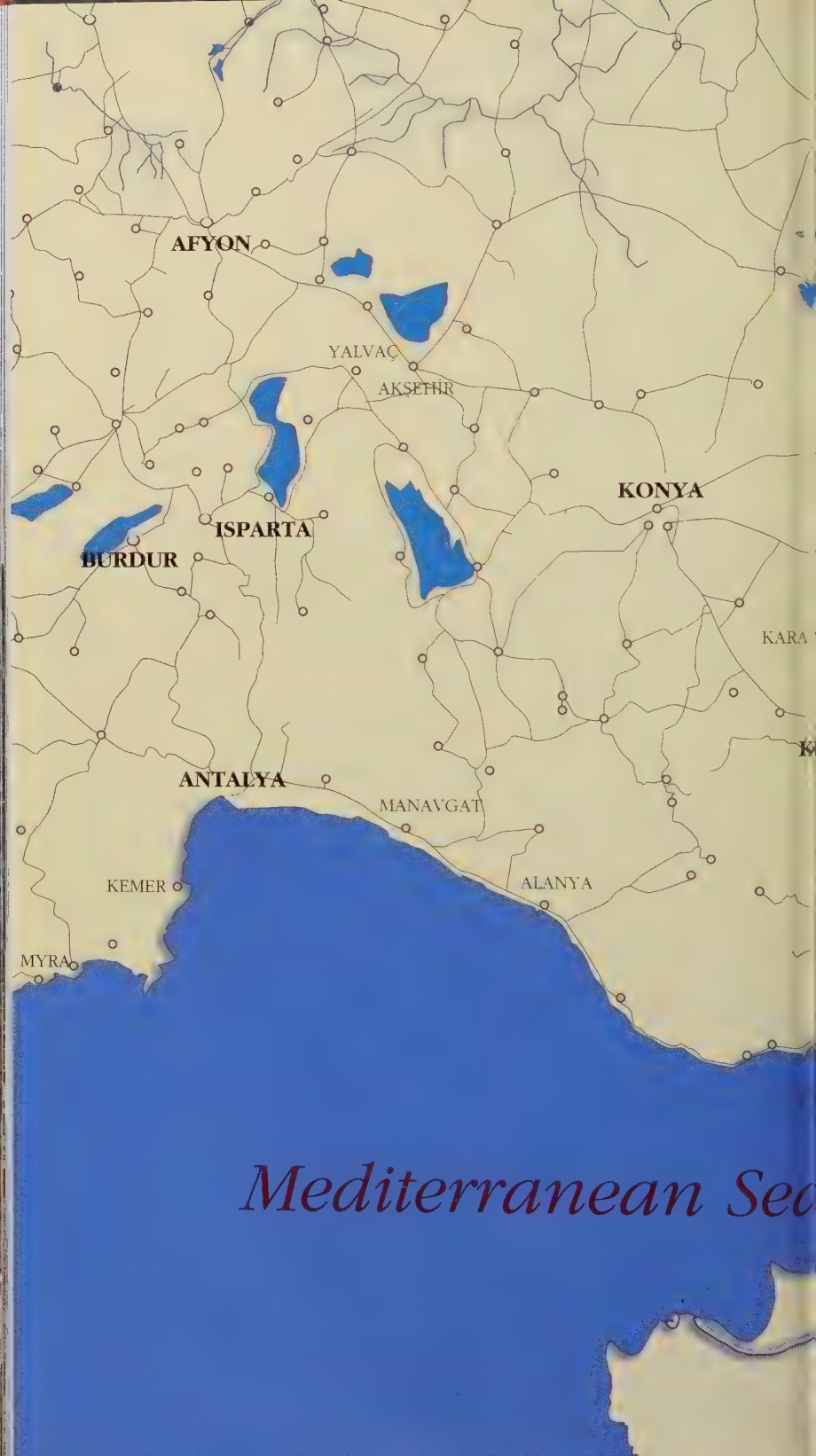
The church dedicated to Saint Nicholas at the peak of the island is mentioned in the marine guide in the Middle Ages. The narthex and a section of naos on the west of the three-nave church were made by carving the main rock. At the south of the Island of Ships, at the peak of the smaller island Karacaoren, there is a church and structure remains contemporary with the Island of the Ships at Tuzla port.

Mediterranean Region

It covers the Mediterranean line. The beaches that one can swim eight months a year surround the region. Just behind the shore lie the Toros Mountains. In most places, the mountains increase and border the shore with its abrupt shape.

The religious history of our region also extends back to important personalities. Apostle Saint Paulus was born in Tarsus and the building that is thought to be the remains of his house is among the visiting places today. Again, from the apostles St. Petrus started his activity to spread Christianism to Anatolia in Antakya. St. Nicholas, Santa Claus of today was born in Patara and carried on his duty as a bishop in Myra.

Alanya.


AFYON
YALVAÇ
AKŞEHİR
KONYA
ISPARTA
BURDUR
KARA
ANTALYA
MANAVGAT
KEMER
ALANYA
MYRA
Mediterranean Sea

ARSARAY
DERİNKUYU
GÜZELYURT
Ihlara
NİĞDE
OSMANİYE
ADANA
MERSİN
TARSUS
İSKENDERUN
ERDEMLİ
SİLİFKE
HATAY
ANTAKYA
REYHANLI
SAMANDAĞ
RIS

Antalya

The name Antalya (Attaleia) comes from Attalos II, the King of Pergamon (2nd century B.C.). It has the cleanest and most beautiful shores in the Mediterranean. Among the coast, there are ancient cities, ancient ports, monumental tombs, bays, beaches and forests. It is among the most important tourism centers of our country with its historical and touristic wealth. The Castle and the Gate of Hadrianus from Roman period (139 AD); Yivli (Fluted) Minaret that Alaeddin Keykubat had made among the works of Selchuks are among the symbols of the city. After 5th century AD, it has become the center of episcopacy. Myra is the ancient city where Saint Nicholas, known as Santa Claus was a patriarch and is famous with its rock tombs.

Antalya Castle and Yivli Minare.

Saint Nicholas (Santa Claus)

Saint Nicholas, known as Santa Claus today, was the patriarch of Myra (Demre) in 4th century. In the old resources, his place of birth is recorded as Patara, the greatest port of Likia. Patara, which is covered with silt today, was a rich city at the end of 3rd century when Saint Nicholas was born. Saint Nicholas went to Palestine and Egypt when he was young and became the patriarch of Myra short after he returned to Likia. He participated in the İznik Council in 325 AD as patriarch of Myra.

Nicholas whose fame was spread with his good will and fame was accepted as the protective saint of countries like Russia and Greece, charity organizations, guilds, children, seamen and cities like Fribourg and Moscow.

Nicholas turning into Santa Claus was carried out for the first time in Germany. The Dutch Protestants who settled in New York gave him the good willed magician identity made him famous with the name Santa Claus.

Saint Nicholas (Santa Claus) Church

It is in the Demre district of Antalya. When Saint Nicholas died on 6th December 343, he was put in a marble sarcophagus and placed in a church made on his name. This building collapsed in 6th century and a new church was built instead in basilica style. Nicholas church was devastated due to Arabic raids between 7th-9th centuries and was totally destroyed with the raids made by the Arabic navy in 1034. The church which remained ruined for ten years, was restored by the Byzantine Emperor

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Saint Nicholas Church.

Constantinos Monomakhos IX and his wife Zoe in 1042 and it was surrounded by walls. During the Crimean War in 1853, the Russian countess Anna Golicia purchased the area and made a drastic restoration. The inscriptions in Russian about these restorations took their place in the construction.

The sarcophagus of Saint Nicholas is ornamented with beautiful examples of marble craftsmanship. A part of this sarcophagus was broken by the Barian merchants who came to Myra in 1087 and the bones that belong to Nicholas were taken to Bari town in Italy. Some bones of the Saint that were not taken there due to the rush was placed in a wooden box and came until today.

These bones are protected in Antalya Museum. Saint Nicholas church is 8 meters below ground due to the silt that has been piled. One can descend the building from the 27 steps stairs. It is constructed in Basilica form and made of the main part covered with dome, two parlors, a small quadrangle place in the south and two small places. In its apse and nave can be seen the frescos of Christian saints. The vaulted door opens to the side locations and from them, to the other side locations.

The grounds of the side locations are covered with mosaics and stones. On the garden that is at the end of the locations and surrounded with high walls, there are Byzantine

A sarcophagus from the church and the fresco of Saint Nicholas.

column headings, garble relief parts and sarcophagus' dated 4th century.

Today also, the memory of Santa Claus is respected and International Santa Claus Festival is being held at Demre and Kaş between 6th-8th of December every year at Kaş.

Saint Nicholas icon, Antalya Museum.

Hagios Georgios Church

Alanya Castle which had been made by the Selchuk Sultan Alaeddin Keykubat I in 1226 is divided into three parts, namely inner, middle and outer castle. Hagios Georgios Church inner castle is before us as the only structure that does not belong to the Selchuk period. It is assumed that the small church

The fresco of 12 Apostles at Saint Nicholas Church.

that belongs to Byzantine period was made in 6th century. The middle area is covered with high hooped dome.

There are fresco traces in the church that protects its main properties. From the traces, it is understood that the inner part is covered with frescos. The saint figures in pandatives can also be seen today.

Mersin

In Mersin, which is on the same coastline with Antalya, many monasteries and churches were made in Byzantine period. Saint Paulus who served for important services in the spreading of Christianism in Anatolia was also born in Tarsus. He dedicated himself to spreading Christianism and for this reason, he went all around Anatolia. His journeys, especially to Konya, Galatya (Ankara and its surroundings) and Ephesus were the longest and most influential journeys that were made in the first century on behalf of Christianism. Saint Paulus who managed to form a great mission by founding Christian churches and societies was killed in Rome at the beginning of 60's. The structure and its well that is thought to belong to Paulus are visited today.

Italian Catholic Cathedral Church

Mersin is on Uray Street. The construction started out in 1892 and stones were brought from Beirut. As a result of the construction that continued until 31st of May, 1898 under the supervision of Father Basilio, the church was dedicated to Saint Antonio of Padova. On 13th June 1898, the church was opened for religious exercises with a big ceremony.

The church was made on an east-west line with a basilica plan from cut stone and covered with ruffle roof. Three belfries in southwest also functions as the clock tower. The last two floors are higher than the church. In 1902, the French consulate Audibert, brought a marble altar from Marseille in the memory of his twin daughters and donates it to church to be put before the statue of Virgin Mary. A group of people from Czechoslovakia, Malta and Poland took refugee in Mersin during the 2nd World War in 1940 and took support from the church. In memory of this event, the Polish made the famous painters Tadeus Tarlecki and Yadwika Prazmowska paint the icon of Black Virgin Mary in Mersin and gave it as a present to church. The icon is 4,5 m wide, 4 meters long, weighed 120 kg. and consisted of 200 pieces. The paintings of Saint Petrus and Saint Paulus hanged on the left and the right of the altar had been brought from Tarsus Catholic Church which was closed in 1942.

The altar and the baptism place before the statue of Jesus was made in 1958. The church was restored in 1990 and became a cathedral in 1991 upon the wish of the pope. It still functions today.

The House and Well of Saint Paulus

At the district center of Tarsus, in the Kızılmurat neighborhood where there are many old Tarsus houses, the remains accepted as the house of Saint Paulus and the well in the court yard of the house are known as Saint Paulus Well.

Entrance of the courtyard of St. Paulus Church.

Entrance stairs of St. Paulus Church.

In the excavations made in the garden, the stonewalls of the structure were found that is assumed as the house where Saint Paulus was born. The caliber of the well that is in the same courtyard is 1,15 meters and its depth is 38 meters. As opposed to the cylinder of the mouth stone, the main well body is in the shape of a square and is made of quadrangle cut stones.

Some Christian and tourist groups who go to Jerusalem to be a pilgrim visit this place every year in order to drink from Saint Paulus Well.

Saint Paulus Church

It is at Tarsus at the neighborhood of Ulu Mosque. It is thought that it was made as Saint Pulus Cathedral at the beginning of the 12th century. It is a unique structure with its thick and high walls, narrow and deep windows, large and thick columns. The courtyard of the church is entered through a door in its west. Blind arcs

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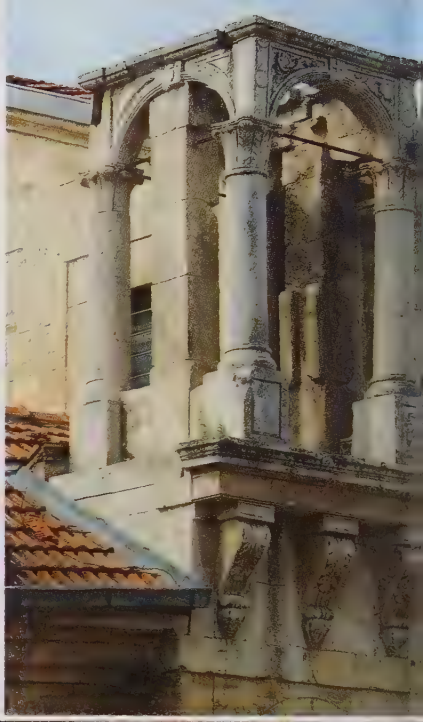
St. Paulus Church main location.

extend to the outer long facades of the structure that is built with cut stones. A belfry rises on the northeast corner of the church.

From the door on its west, one can enter the main location of 20x17 meters. The main location is divided into three naves with columns. At the center of the ceiling, there are frescos of John, Matthew, Mark and Luke with Jesus in the middle. Between 1992-1993, "Saint Paulus Symposium and Ritual" was organized at Saint Paulus Church by Vatican. It was taken under protection in 1993.



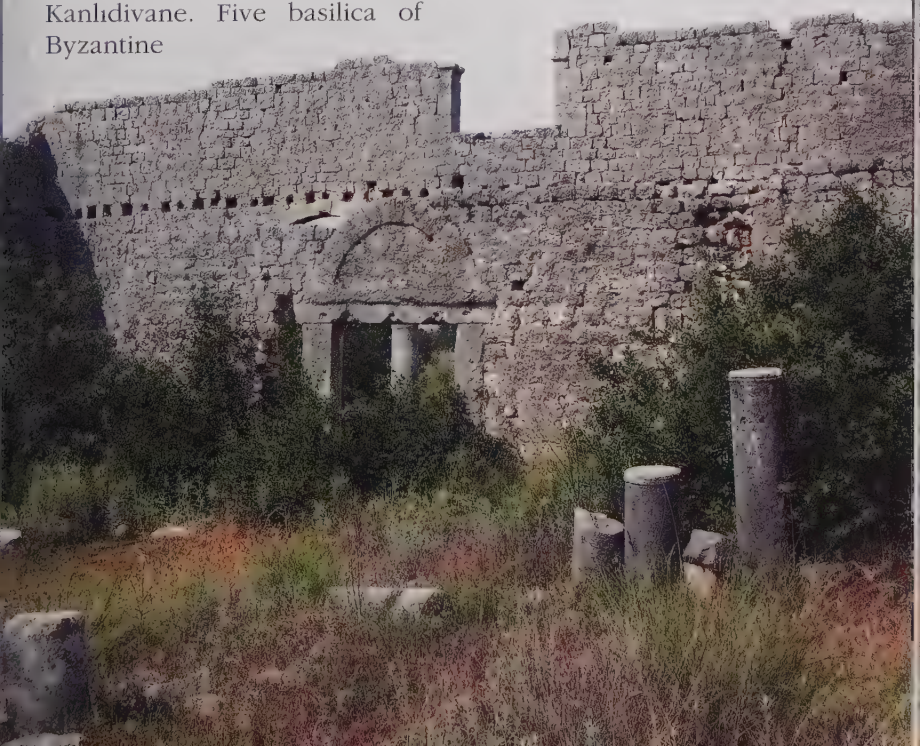
St. Paulus Church belfry and well.

Kanlıdivane (Kanytellis)

The distance of the location situated 3 km. North Ayas to Mersin is 45 km. This settlement, with the ancient name Kanytellis is a sacred settlement of the Ancient Olba Kingdom and has epitaphs from the 3rd century. The Byzantine Emperor Theodosios II founded the city again here with the name Neapolis (408-450).

Surrounding the wide cave, there are basilicas made out of cut stone, rock tombs, monumental tombs, rock relieves, cisterns, streets and sarcophagus'. Even though the cave is descended through stairs, today some parts of the stairs are ruined. Because the guilty were thrown to this cave to be ruptured by wild animals, the ancient town is named as Kanlıdivane. Five basilica of Byzantine period are placed around the cave. The east facade of the basilica on the southwest is standing and its column headings are in Corinth style. The basilica on its north is ruined. The doorjamb and headpiece of its door is standing. The south walls of the basilica in the northeast of the cave is torn down. From the inscription on its door, it is stated that it was made as an offering by a person named Papylas. The other two basilicas are also pretty much ruined. At the hillside behind the church, there are many remains of houses from Byzantine settlement and many tombs. The city kept its existence until 11th century.

Remains from Kanlıdivane.



Zeus Temple and Church

It is located in Silifke district at the south end of Heaven Cave. The Zeus Temple that served at three different periods was made as a symbol of the victory of Zeus against the giant dragon Typhon. This first building to be dated to the Hellenistic period was organized in Dor style.

At the side of the north wall of the temple that looks towards the east, the names of 130 religion man who served during Roman period as well as the seniors of the state were carved. In 4th-5th centuries, a church with three naves was constructed to its place.

The north wall of the new construction is formed by the reusing of the wall stones of the temple itself.

Church of Virgin Mary

It is located just under the Heaven Cave. Heaven Cave has been formed by the sedimentation of the soil to the space opened by the melting of the soil below as a result of the physical and chemical effects of the waters at 3 km. North of Narlıkuyu. Heaven Cave is one of the places that the Christians

Remains from Kanlıdivane.

Mother Mary Church.

hided in order to protect themselves from the religious pressures of the Romans. The sedimentation can be reached by large ancient stairs from Roman times with 452 steps.

At the bottom of the cave, a small church was made from cut stones at the mouth of the large cave. On the entrance door of the church, in the Greek epigraph of four lines, it is written that it was dedicated to Virgin Mary. Since there is a rock bulge over this church, the apse of which is ornamented with frescos, there was no need for a roof. The apse on the east and the side room are each covered with one dome. It is assumed that it remains from the same period as the church that is turned from the temple outside of Heaven Cave and on the south tip.

Inner view from Mother Mary Church.

Hagia Thekla Basilica (Meryemlik)

1,5 km. South of Silifke district, turning right from the 4th kilometers of Silifke-Taşucu road and going 1 km. more, Meryemlik, one of the oldest and the most important centers of Christianism is reached.

Thekla, who is impressed by the preaches that Saint Paulus, among the apostles of Jesus accepted Christianism and became one of the defenders of the new religion. When he understood that he would be killed due to his belief, he went to Silifke and hid in the cave that was later turned into a church. He infused Christian belief to the people in the region against the polytheistic religions. Again he is believed to be lost in the cave in order to survive from the two people who wanted to kill him.

After Hagia Thekla's being lost in the cave, this place was accepted as one of the sacred places of Christianism. The cave which was used as the secret worship place of Christianism until it was set free was turned into a church in the 4th century. After it is descended by a few steps, the cave church from the

Inner view from Meryemlik.

4th century is reached. At the corners of the ceiling, colorful glass pieces of mosaics can be seen.

A great basilica where the remains can be seen now was constructed instead of a small church over the cave in the 5th century. A part of the apse reached until today from this basilica. The Hagia Thekla basilica is in the middle of a courtyard surrounded by strong walls.

It is separated into 3 naves with two lines of columns with Corinth headings. The main place is a rectangle plan with 55 x 37 meters and there is the apse in the east with half circle. A narthex stretched at the west of the main area. The walls of this basilica that has good stone craftsmanship are covered with plates and its ground is ornamented with mosaics.

Meryemlik which is an important region for Christianism was a place that was visited by thousands of pilgrims. Apart from the cave and the basilica over it, Byzantine Emperor Zenon made a basilica with a large dome and two water cisterns 150 meters north of the basilica. In the years afterwards, some cisterns, hammams and tombs are added to its surroundings. Only remains of them have come until today.

Inner view from Meryemlik.

Outer view of Cambazlı Church.

Cambazlı Church

Silifke district is located in Cambazlı village. The fact that Cambazlı is an important settlement can be understood from the fact that it is connected to Uzuncaburç, Ura and Kızkalesi with an ancient road and has rich remains that have come until today. Apart from the church, there are many monumental tombs and remains of structure.

The apse and walls of the church that has the name Cambazlı because the village that it is in are strong. It is assumed that it belongs to 4th, 5th centuries. The obvious features of regional architecture are seen. The main location has 20x13 meters in measure, covered with a pitched roof to both sides.

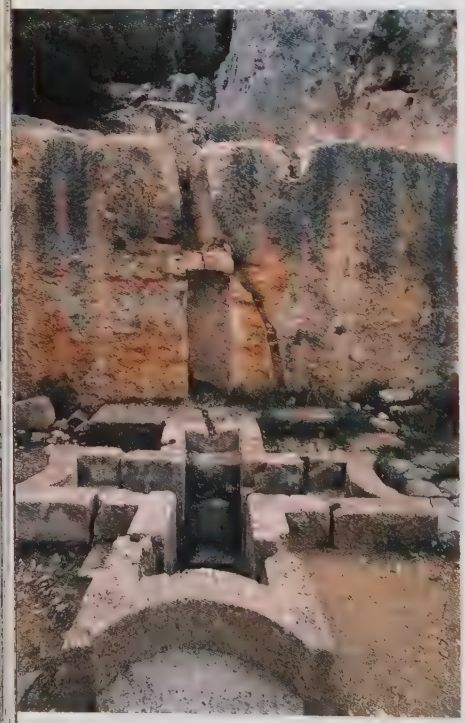
The main location is divided into three naves with a columns in two lines, the apse is designed in a way so that it does not bulge towards outside. The columns with Corinth headings have been brought from ancient structures in the surrounding.

Alahan Monastery

Alahan (Alacahan) Monastery that the famous Turkish traveler Evliya Çelebi told to "be out of its masters hand as if new" is on the Mut-Karaman road, 20 km. North of Mut. It is situated on a steep hillside that overlooks Göksu Valley with 1000-1200 meters. The monastery that is thought to be built in 5th-6th centuries consist of a courtyard, cells for monks, chapels, baptistery, basilica and a church with a dome.

During the spreading of Christianism, those who accepted the new religion were followed-up, the fear of being killed by those who did not believe forced them to worship at caves in mountainous caves and rock hollows. The cells of the monks and tomb chapels that are carved in rocks and that are the oldest parts of this region strengthen the belief that the region used to be a place of seclusion. In the ornamentation of the churches, a master craftsmanship in carving stone draws attention. The basilica is divided into three naves with the line of two columns with Corinth headings. The narthex of the basilica that has reached today with ruins is also torn down. From the remains, it is understood that the ground was covered with mosaics. A main angel relief has been placed around the entrance door to the main location. At the bottom surface of the same door headpiece, there are the symbols of four authors of the Bible. The vine, grape and fish motifs that are seen at the other sections of the construction also draw attention. A gallery where religious ceremonies were held at the south of the large courtyard in the east of the basilica is vaulted and in the shape of a gallery with columns.

Tomb remains at Alahan Monastery.

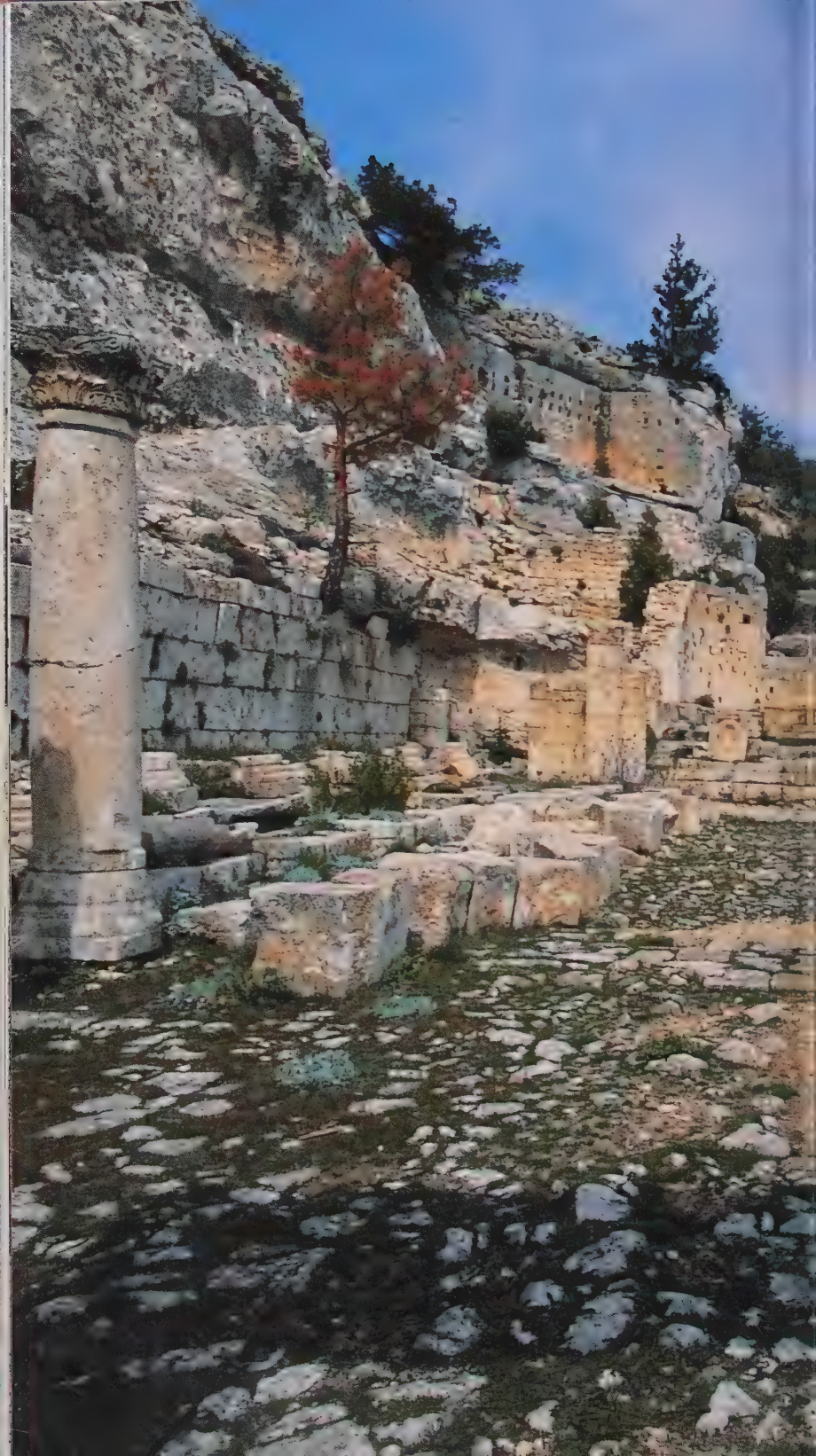


In the middle of the gallery, there is a big niche that draws attention with its rich ornaments. During the excavations that M. Gough made here, a baptistery was found at the end of the gallery. The baptistery was in the form of two locations that are separated from each other with three columns, with

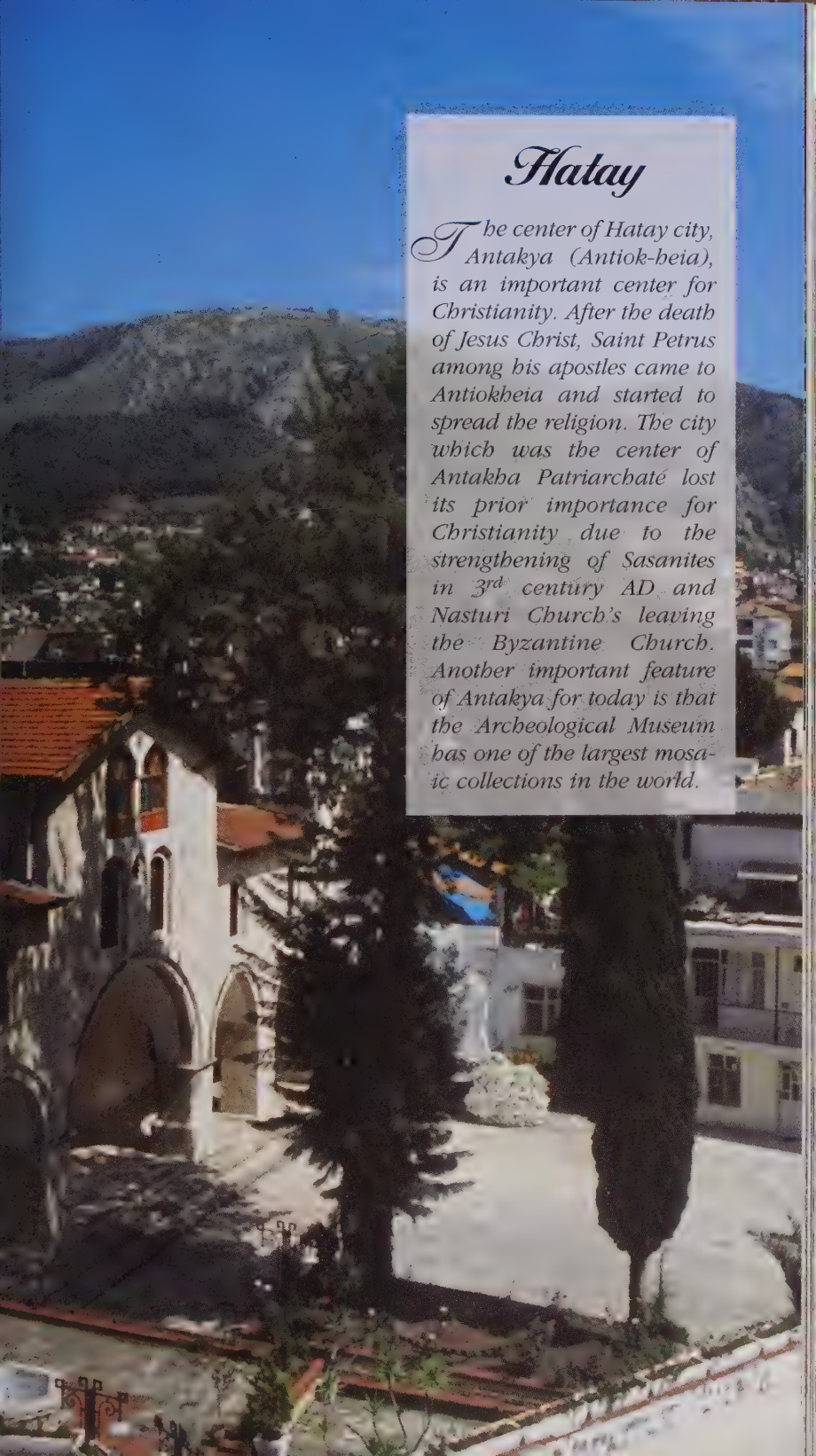
Courtyard entrance from Alahan Monastery.

a rectangle plan and an apse. There is a narthex between the arcade galleries of the baptistery.

At the east of the baptistery, there is a line of cells that are carved in the mountains. In one of them, a sarcophagus with an epitaph is found that had a role in the dating of the monastery. In the east side of the structure group, there is a church with a dome with a basilica plan. The magnificent entrance side has come to today in good shape. Nearly all the parts of this entrance that is wrought from highly straight stones is ornamented with rich relieves. The fact that there was a narthex in front of the west facade is understood from the traces that have reached until today. A rectangular tomb was made to the north side of the narthex by means of carving to the rocks. In the middle of the main nave of this church, there is a tower that rises which is supported with foots and columns and which is assumed to be covered with a dome or cone.

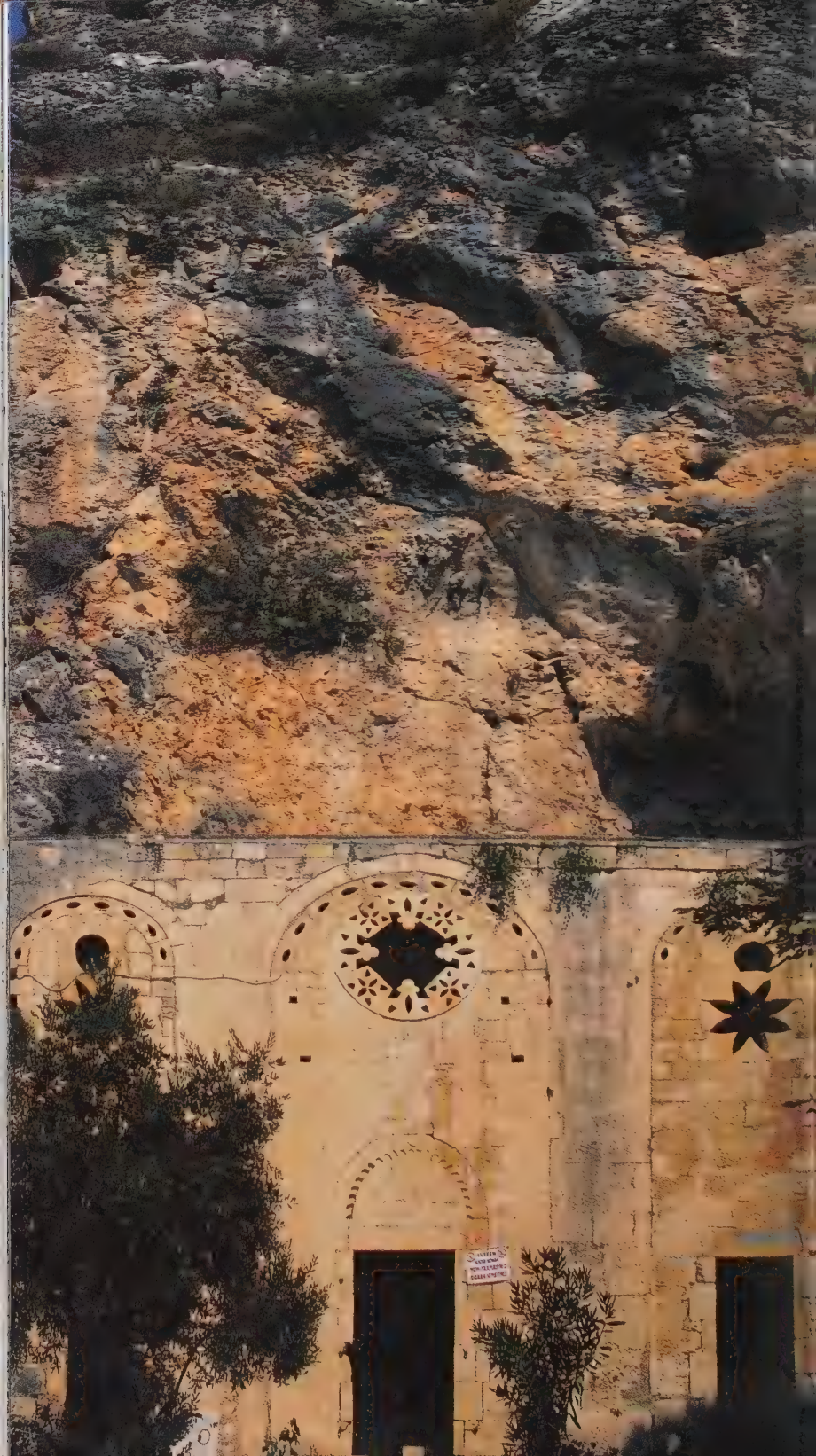


Entrance road to Alahan Monastery main church and auxiliary buildings.



Hatay

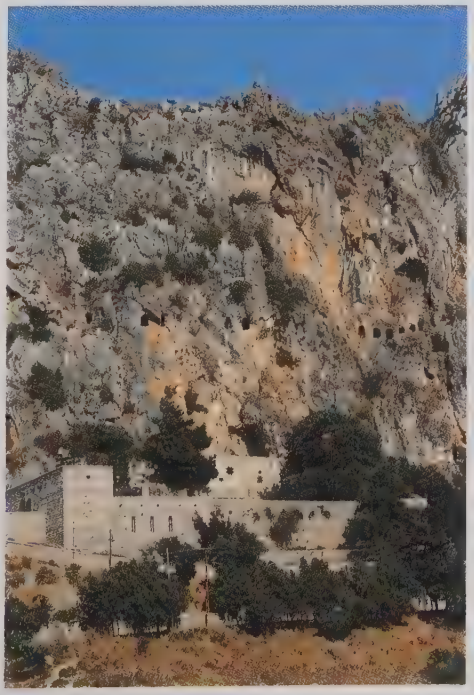
The center of Hatay city, Antakya (Antiok-heia), is an important center for Christianity. After the death of Jesus Christ, Saint Petrus among his apostles came to Antiokheia and started to spread the religion. The city which was the center of Antakha Patriarchate lost its prior importance for Christianity due to the strengthening of Sasanites in 3rd century AD and Nasturi Church's leaving the Byzantine Church. Another important feature of Antakya for today is that the Archeological Museum has one of the largest mosaic collections in the world.



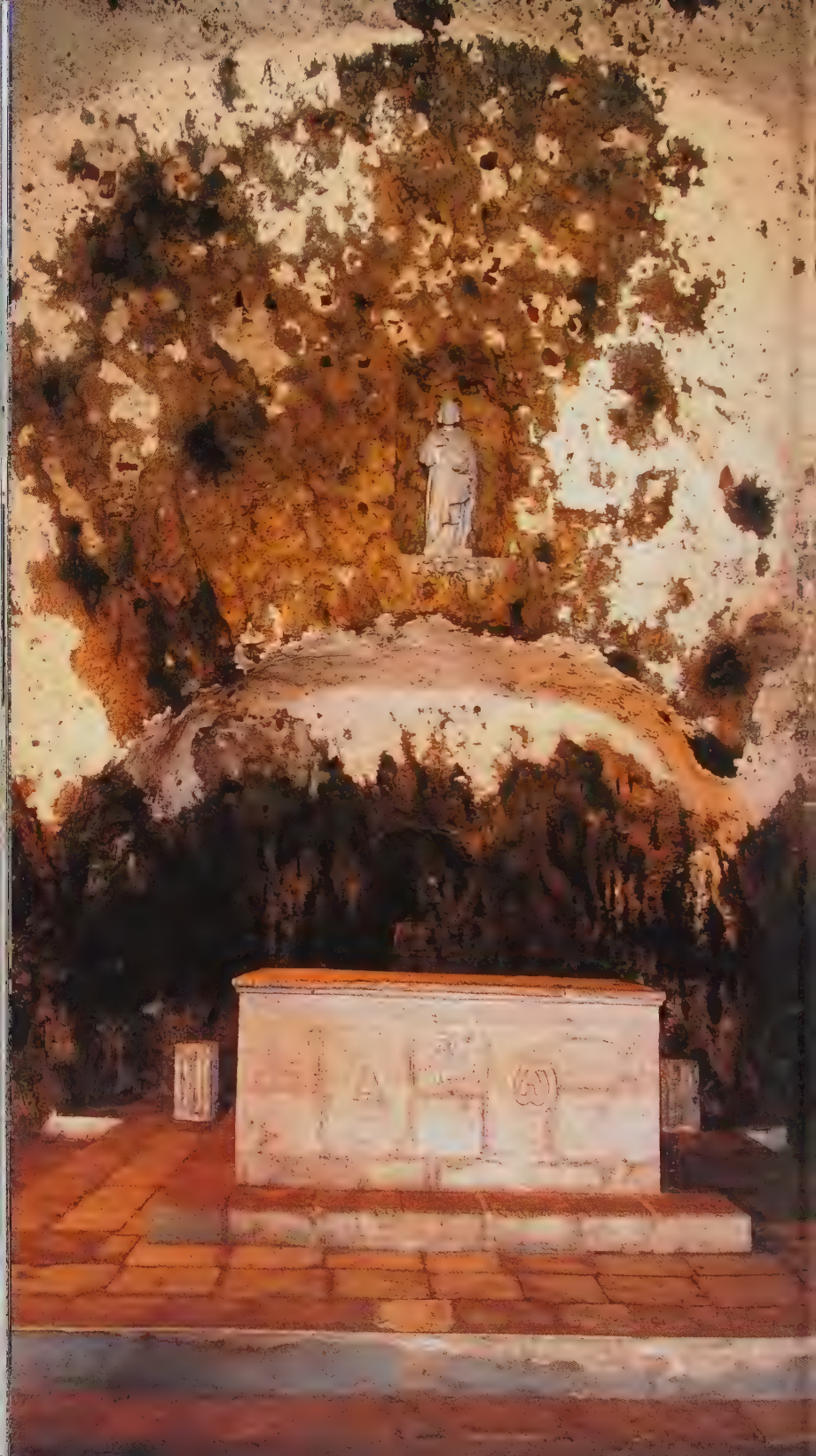
St. Pierre Church

It is located at the 2nd kilometer of Antakya-Reyhanlı road, at the skirts of Stauris Mountain which is an extension of Habib-i Neccar Mountain. It is believed that St. Pierre is one of the first churches of the world. After the death of Jesus Christ, Saint Petrus (St. Pierre) among his apostles came to Antalya and started to spread the religion. At the entrance of Saint Pierre Cave Church, there are three doors, one of them big and two of them smaller. The cave is 9,5 x 13 meters in size and 7 meters high. The front facade was made with local materials in the Crusades period in 12th - 13th centuries. Thus it is turned into a Gothic style church. In 1863, upon the request of Pope IX Pius, Capuchin monks restored its front facade.

On the floor of the church, there are mosaic remains that date back to 5th century. In the middle, there is a stone altar. Saint Petrus statue made of marble at the top of the altar was placed there in 1932. On the wall at the right of the altar, there are traces of frescos which used to cover the whole wall. In this section, there is a small pool where the water dripping from the rocks are collected and a hidden tunnel at the left of the altar. This tunnel that opens to the mountain was used once by the Christians who gathered there in order to escape during the raids. This tunnel is still blocked today due to sedimentation. In this church that was announced as pilgrimage area by Pope Paul VI in 1963, rituals are made every year on 29th of June with the participation of religious men and society that comes from the surroundings and cities afar. Also the relief of Hell Boatman Kharon that is carved into the rocks near St. Pierre Church is also interesting. This relief was made at the period of Asian Emperor Antiokhos IV in order to prevent the plague that caused many deaths in Antakya.



Saint Pierre Church facade.



Antakya Roman Orthodox Church

The Orthodox church that is at the Hürriyet Street in Antakya was built in the second half of 19th century. After the 1872 earthquake that it was damaged, it was rebuilt with the help of the Russians and the style of the Russian churches was reflected to here.

Antakya Roman Orthodox Church is entered from between two columns. A poem of 12 lines over the left column and is 2 meters high was made for the memory of their son who died in 1862 by a family who donated money to the church.

It has three big gates that open to west, north and south. The iconostasis of the three-nave church is wooden. The columns that separate the naves are thick and they are attached to each other with sharp arcs. The icons at the church are of Byzantine, Russia and Syria origin. The waters that come from the Baptism Well that is made of ancient stone are poured into the tomb that belongs to the priests below the structure. On the north of the church, the School of Clergy made in 1911 at the period of Patriarchate Gregorios 4th is used as the protocol room of the church.

Catholic Church

It is at Kurtuluş Street at the center of Antakya. With the permission that the Ottoman Emperor Abdülmecid Sultan gave in 1852, an old house was turned into a Catholic Church. Across the church that shares the back frontier with Sermaye Mosque, there is also the oldest mosque of Antakya, Habib Neccar.

Detail from Catholic church.

Saint Pierre Church inner place and Saint Pierre Statue.

Detail from Catholic church.

Saint Simeon Monastery

It is situated 18 km. west of Antakya, over a 479 meter hill that has magnificent view overlooking Asi River near Nahırlı Village. Saint Simeon who lived here is the second of the two saints with the same name.

The monastery and church here is a small similar one of the monastery and visitor church in giant size that is named as Kalat-ı Sem'an and founded for the old Saint Simeon around Halab. The saint who went after the old Simeon also secluded from earthly matters and lived long years on the top of a marble hill. His followers gathered around the column and took his advice. Then they built a great monastery and church surrounding the column.

The complex that dates back to 6th century is 160 meters on east-west side and 130 meters on north-south side. In the middle of the monastery that has three entrances, there is the column that the Saint lived in on the top.

It is still possible to see the basis of the column today. The sitting places carved in the rocks inside the walls of the structure that come until today even though no restoration was made draws attention.

The floor with mosaics was destroyed due to non-permitted

Çevlik Church remains and tomb from Roman period, Samandağ.

excavations. Here the church, baptistery, cistern and other architectural elements can be seen.

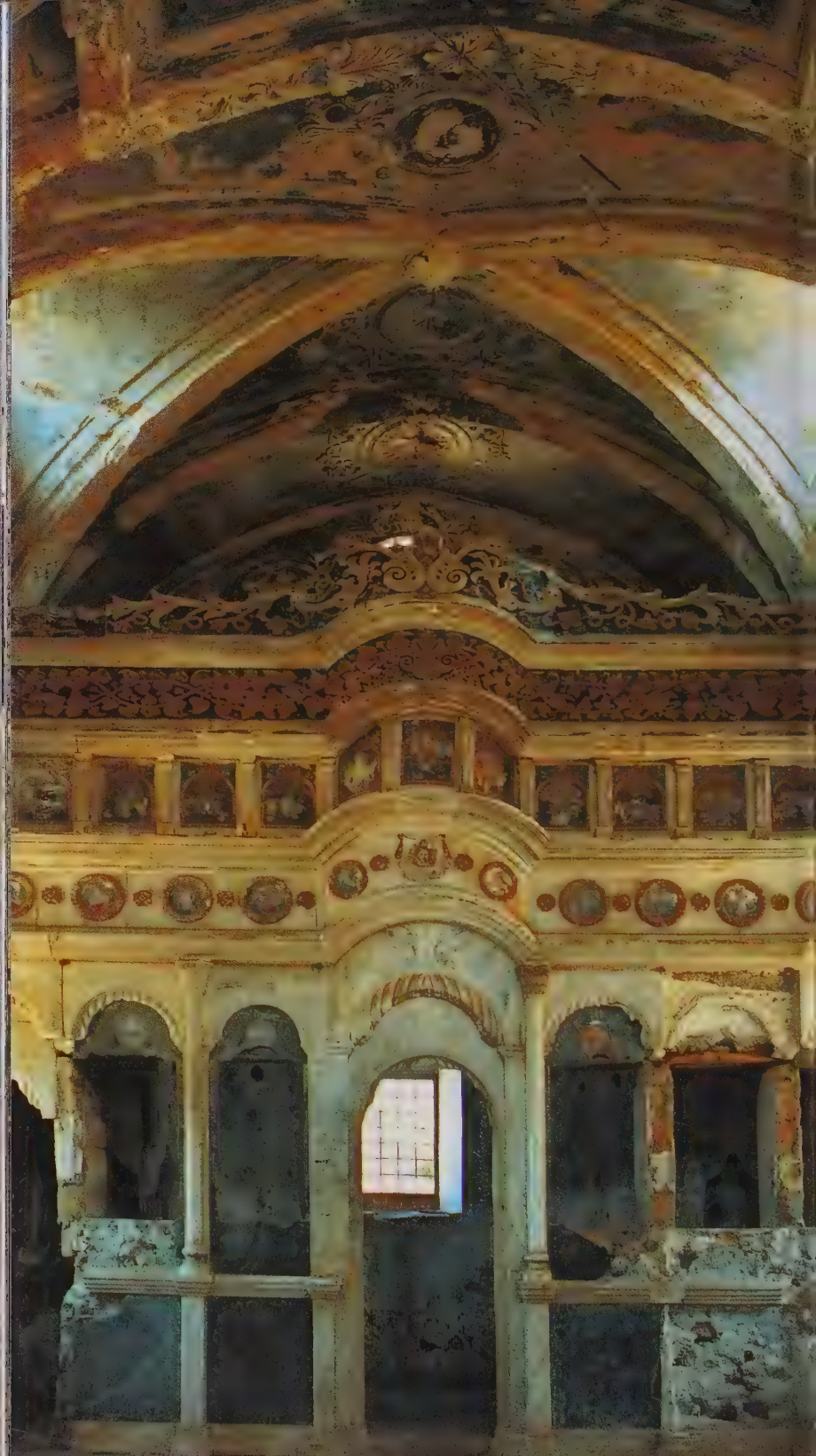
Hagios Hanna Church

During the first years of Christianism, many priests and monks settled around Uluçınar (Arsuz) in order to spread the religion. Saint Hanna, among these priests had made a church to be built in Arsuz. The church that was rebuilt in 1514 is located at the center of Arsuz. Many icons that continue their function as well as two very valuable printed paintings made over canvas from 1600s are protected here.

Markirkos Orthodox Church

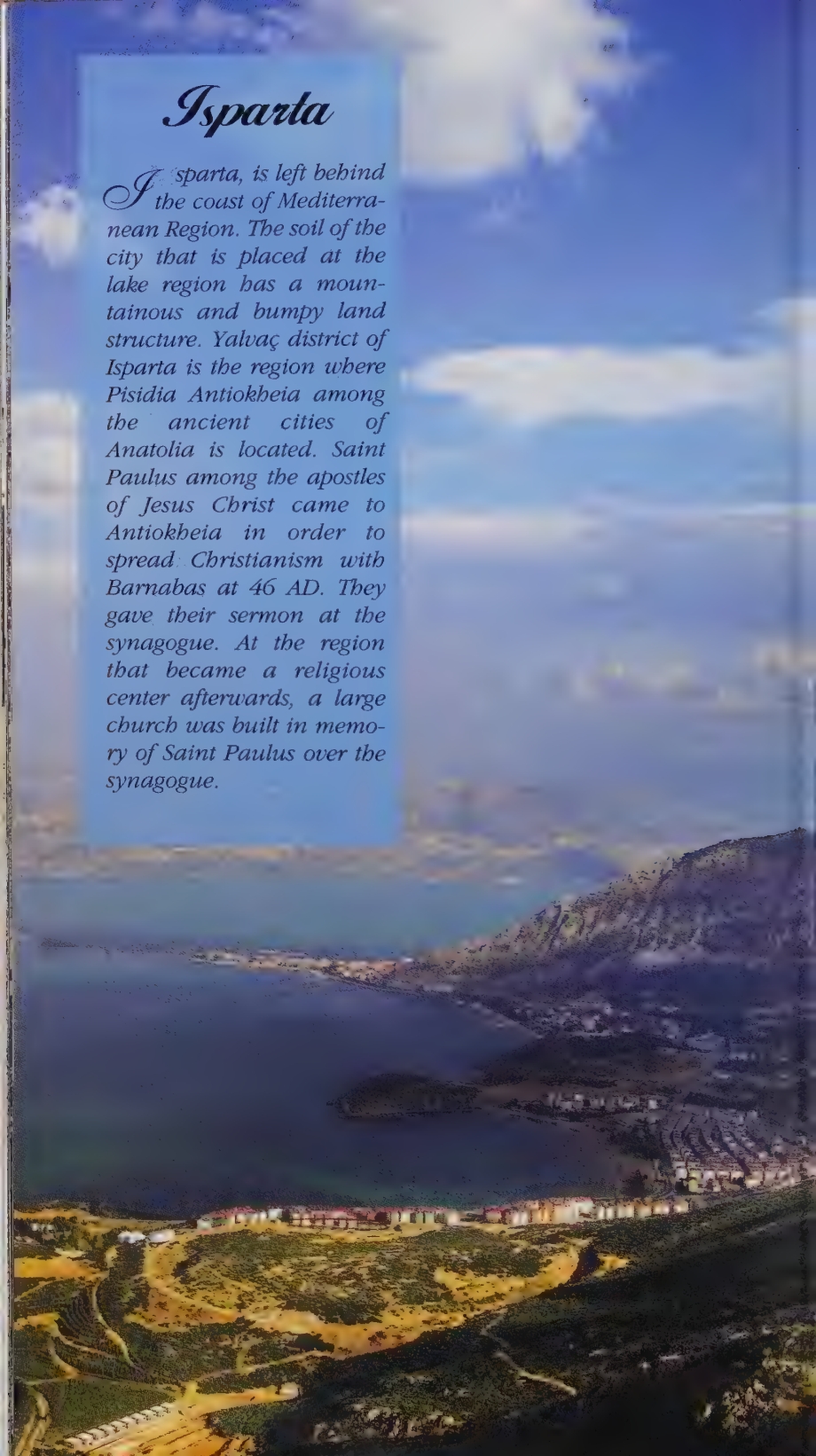
The church at Denizciler Street at İskenderun was built in 1585. The structure that has come to today in good condition is still open for worship today. At the church, every year at 5th of May Spring Festival and at 6th of May the festival for the name day of the saint is celebrated.

Pages 260-261 : Views from Hatay Churches.



Isparta

Isparta, is left behind the coast of Mediterranean Region. The soil of the city that is placed at the lake region has a mountainous and bumpy land structure. Yalvaç district of Isparta is the region where Pisidia Antiokheia among the ancient cities of Anatolia is located. Saint Paulus among the apostles of Jesus Christ came to Antiokheia in order to spread Christianism with Barnabas at 46 AD. They gave their sermon at the synagogue. At the region that became a religious center afterwards, a large church was built in memory of Saint Paulus over the synagogue.



Hagios Georgios Church

The church located at Doğancı neighborhood at the center of Isparta was built in 1858. The epigraph that gives this date is now at Isparta Museum.

The church is a three-nave structure with basilica plan on east and west side. The outer walls are made of local grit stone. The church that has a narthex in the front has entrances on north and south. The north entrance is covered by a small roof that sits on two columns that spreads towards outside. The church is covered with a wooden roof of two sides and cross vaults constitute the upper spread below the roof. The apse on the east side is higher than the floor. The walls and columns of inner location are plastered and scenes from Bible are placed over it.

The belfry of the church is at Isparta Museum. The surrounding of the church that is not used today was organized in 1998 with the grant taken from the Ministry of Tourism in 1998.

Panagia Church

It is assumed that the church which is located in Turan neighborhood in the center of Isparta is made around 1750.

The church with a basilica plan, divided into three naves has the sizes of 15x26 meters on north-south direction. The structure has an entrance door from north, west and east.

The inner part is covered with a ceiling that is carried by ten columns. Inside these columns with Corinth head is wood, and the outside is plastered and it sits on the floor without a base.

The roof is wooden and has cross vault and the wooden parts are plastered. The part of the apse is higher than the floor. The window borders of the church are vaulted and from cut stone.

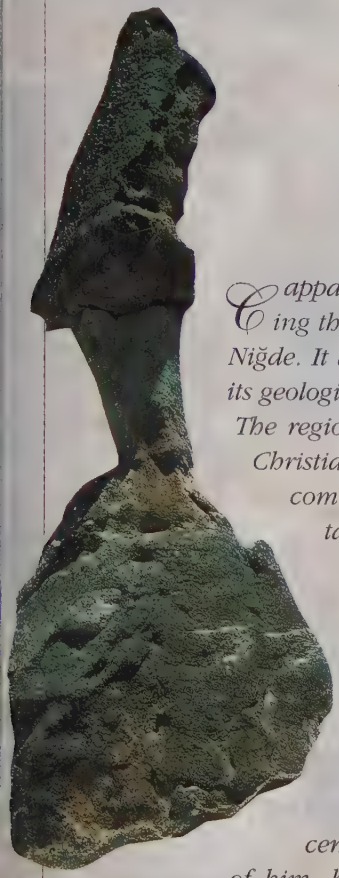
The roof of the church, which is not used today was renewed in 1999 renovation. The wooden materials of the church are protected at the warehouse of Isparta Museum.

Saint Paulus Church

It is located at Antiokheia ancient city 1 km. north of Yalvaç district. Saint Paulus gave his first sermon in order to spread Christianism in the synagogue here with Barnabas in 46 AD. He addressed people of different religions and lived there for two years making that place an important place for Christianism. When building of the church was allowed, the people of Antiokheia made the largest church of the period in 325 over the synagogue that the saint gave his sermon in the memory of the saint. Saint Paulus Church with a basilica plan is 70 x 26 meters. Its apse on the east side is in the shape of a half circle and spreads outside. The main location is divided into three naves with a large one in the middle and two narrow ones on the side. On the west of the church, there is a narthex that lies like a rectangle with six columns in the front.

As a result of the excavations, it is founded that the floor of the whole church was covered with mosaics. The mosaics that cover the floor consists of many colorful and various patterns. At the main place with the mosaics, there are four epigraphs in Greek. In these epigraphs, the names of the people who made this church, the priests who were on duty and those who made offerings here is written.

Ancient ruins from Yalvaç.

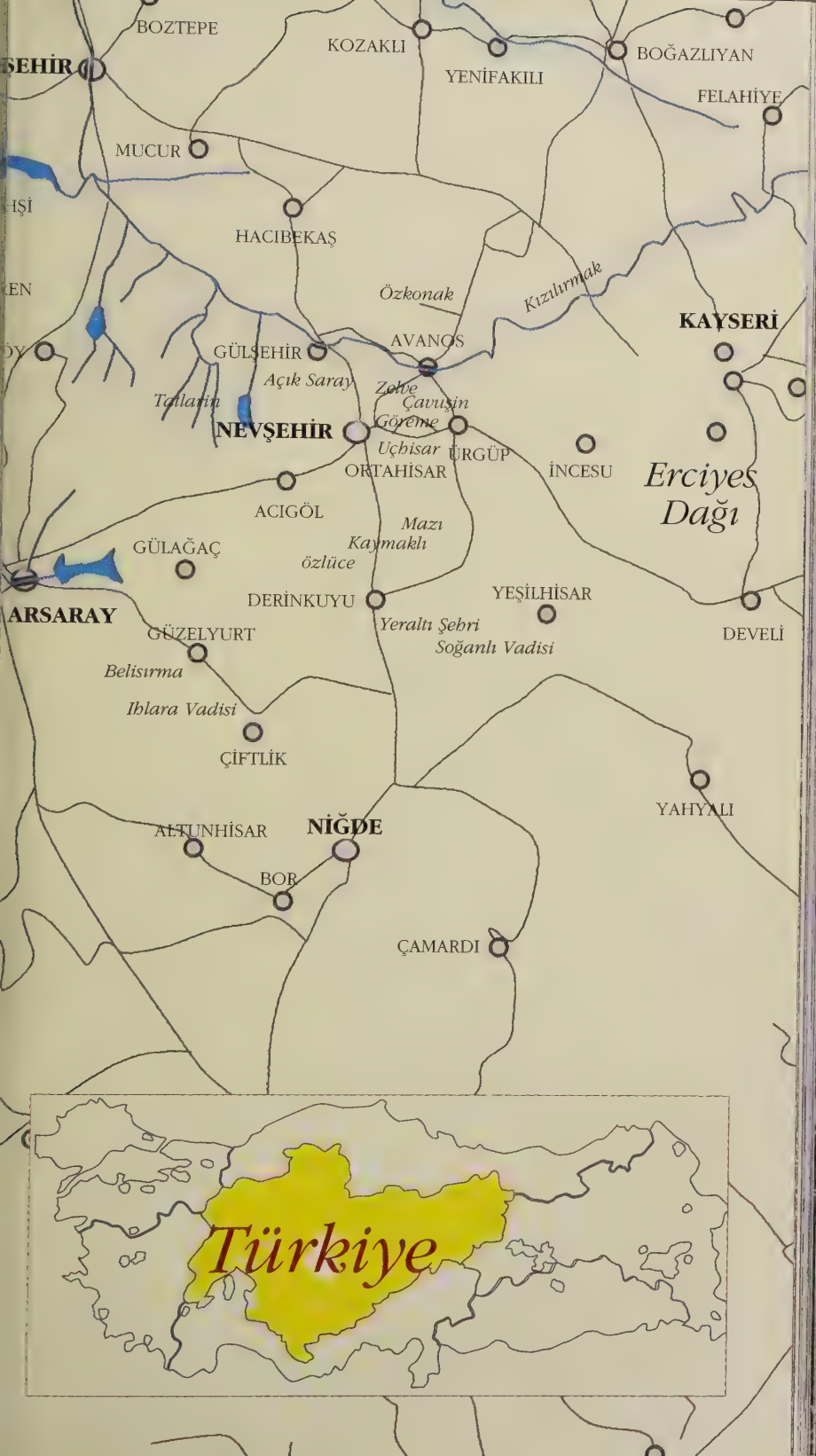


Inner Anatolia Region
Cappadocia

Cappadocia region is roughly the area covering the cities Nevşehir, Aksaray, Kayseri and Niğde. It does not have any other example with its geological formations and historical heritage. The region is among the places where the first Christians of Anatolia lived. With the lava coming from the Hasan and Erciyes mountains that were active in geological period, the region was able to make its formations of today. The churches, monasteries and monk cells that were carved in tufas in Cappadocia are spread through a wide area. The monastery life of the region started with the leadership of Saint Basil of Kayseri who lived in the 4th century. According to the monastery rules of him, hundreds of churches and monastery complexes were carved in mountains.

One of the most interesting natural formations of the region, the chimney rocks and the underground cities formed by local people are each a masterpiece. Because Cappadocia region is frequently under raids, these cities were mostly made for the people to shelter and provide security under danger.

KULU
EVREN
ŞEREFLİKOÇHİSAR
Tuz Gölü
CİHANBEYLİ
ESKİL
ALTINEKİN
SARAYÖNÜ
KONYA
SELÇUKLU
MERAM
KARATAY
KARAPINAR
ÇUMRA
AKÖREN
GÜNEY SINIR
AYRANCI
KAZIM KARABEKİR
BOZKIR
KARAMAN
HADIM


BOZTEPE
KOZAKLI
YENİFAKILI
BOĞAZLIYAN
FELAHİYE
MUCUR
HACIBEKAŞ
Özkonak
Kızılırmak
KAYSERİ
AVANOS
GÜLŞEHİR
Açık Saray
Zelve
Çavuşin
Göreme
Tallarin
NEVŞEHİR
Uçhisar
ÜRGÜP
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Erciyes Dağı
ORTAHİSAR
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Mazı
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GÜLAĞAÇ
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Yeraltı Şehri
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DEVELİ
GÜZELYURT
Belisırma
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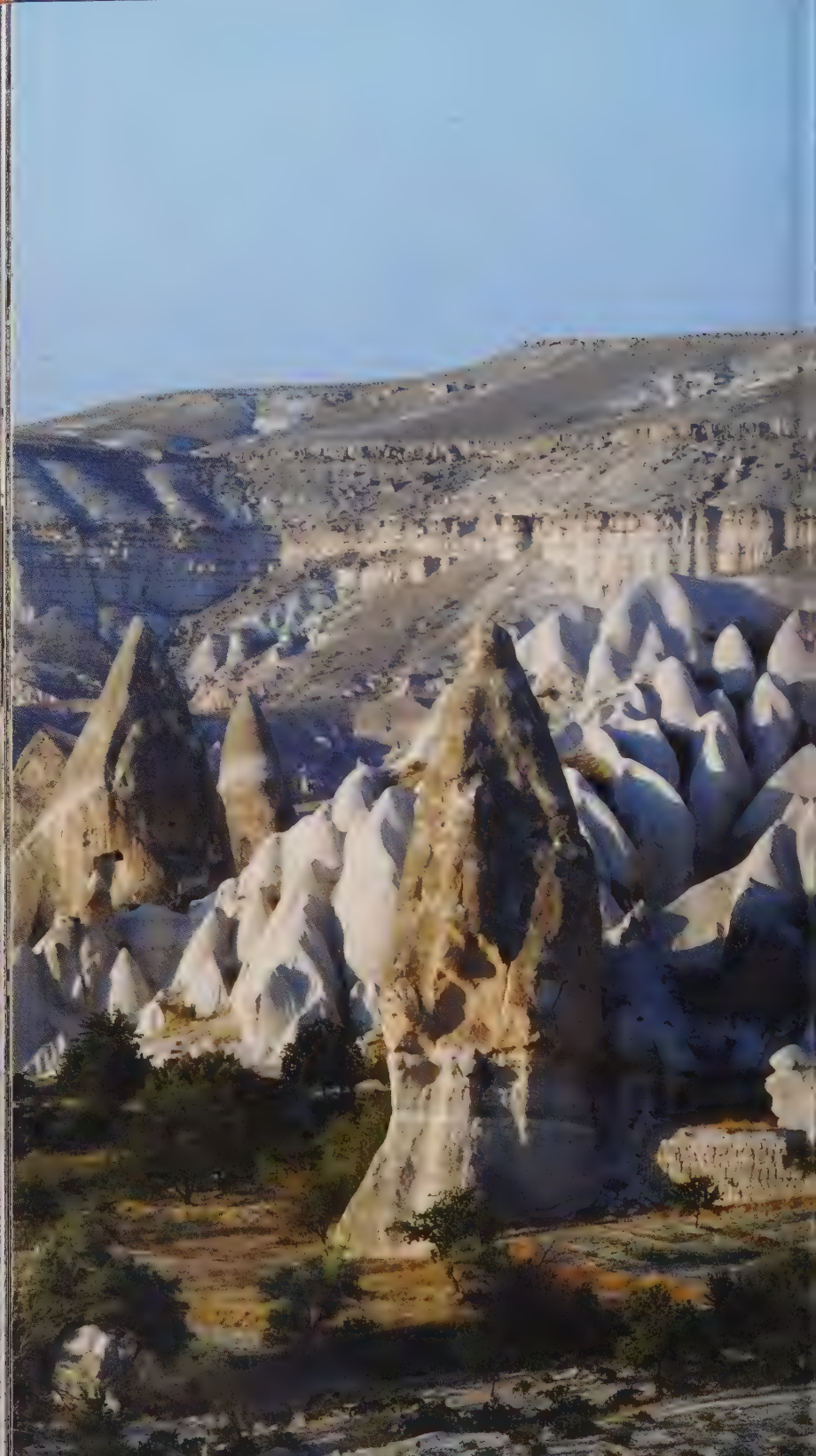
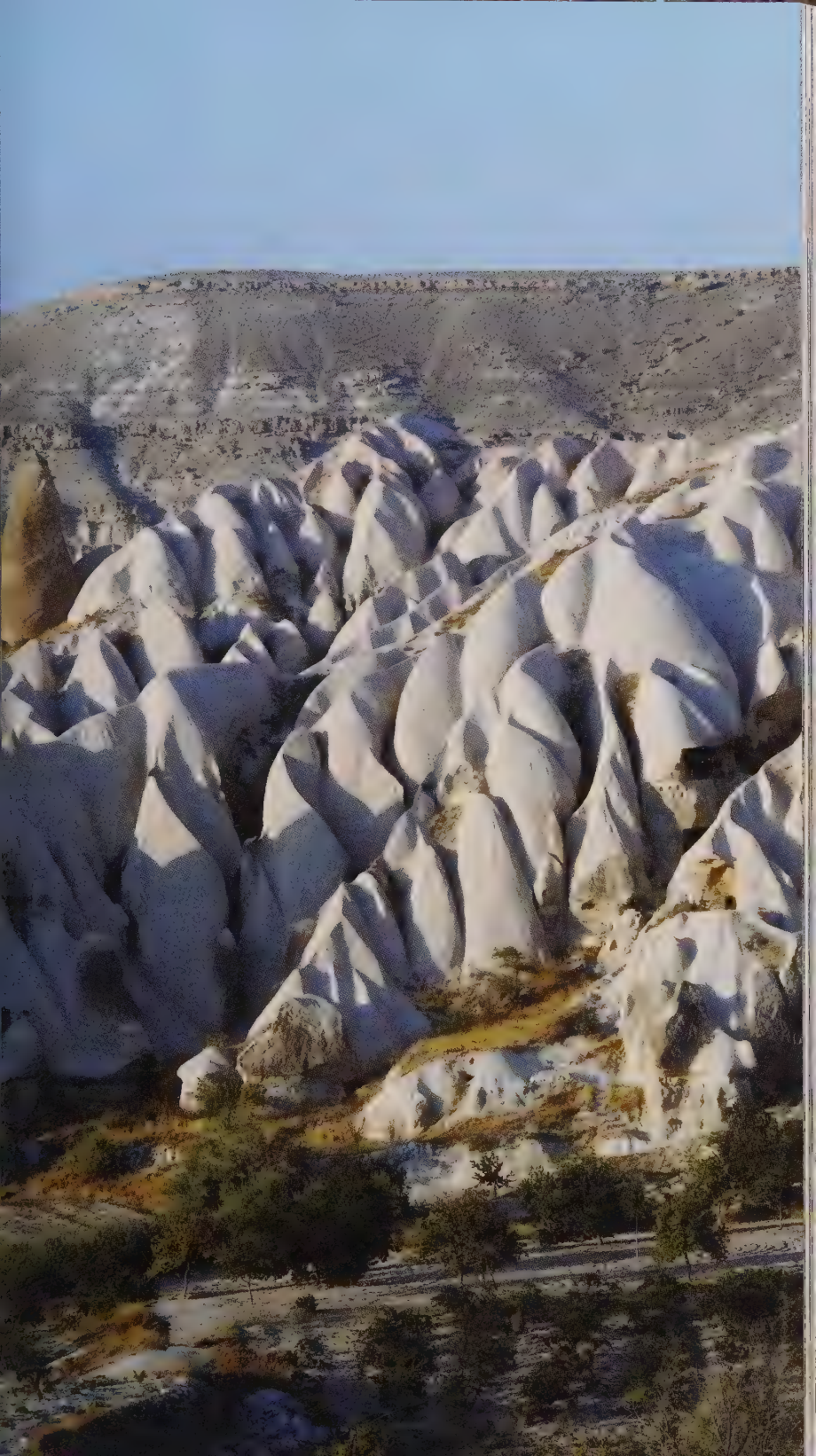
BOR
ÇAMARDI
Türkiye





HACIBEKTAS
ÖZKONAK
Kızılırmak
AVANOS
GÜLŞEHİR
ÇAVUŞİN
ZELVE
GÖREME
KIZILÇUKUR
NEVŞEHİR
UÇHİSAR
ÜRGÜP
TATLARİN
ANKARA
AKSARAY
ACIGÖL
GÜVERCİNLİK
KAYMAKLI
ÖZLÜCE
NEVŞEHİR
KAYSERİ
NEVŞEHİR
NİĞDE
DERİNKUYU
BELİSIRMA
NİĞDE
SOĞANLI
İHLARA
VADİSİ
İHLARA
GÜZELYURT

Nevşehir

Göreme

The borders of Göreme, 10 km. away from Nevşehir is determined by the steep rocks and chimney rocks. A group of Christians running away from the conflict between Byzantines and Sasanis settled down here at the beginning of the 7th century. The strengthening of iconoclasm (726-843) increased the number of the people who sheltered here. Even though there are many monasteries, churches and chapels at and around Göreme, there is no sufficient epigraph on their date of building. For this reason, these religious structures can be dated more from the perspective of iconography or architectural features.

Durmuş Kadir Basilica

This basilica dating from 6th-7th centuries, is one of the best structures of Cappadocia that is carved properly. Its narthex is also the chapel of a tomb. Here, there are two niches and there are two tombs below them. Outside of the tomb chapel, the church can also be entered from the section that was sunken due to erosion. The structure is divided with the column lines, has three apses and lacks frescos. The main apse is higher than the ground and is made widely. In front of the main apse, there is an ambo in the middle of the church which is rarely seen in Cappadocia.

Hidden Church

The church near El Nazar Church is named as "Hidden Church" since it was discovered in 1957. The structure, which is difficult to reach, dates back to the second half of 11th century. Its main location with a rectangular plan in linear form is divided into two naves with two columns. The church that reminds of the plan order of New Tokalı has three apses.

The color red is dominant in the frescos. At the left of the entrance, there is the depiction of saints and Gabriel, on the right, baptism, birth and the death of Virgin Mary. Besides,

Mostly red wall frescos of Hidden Church.

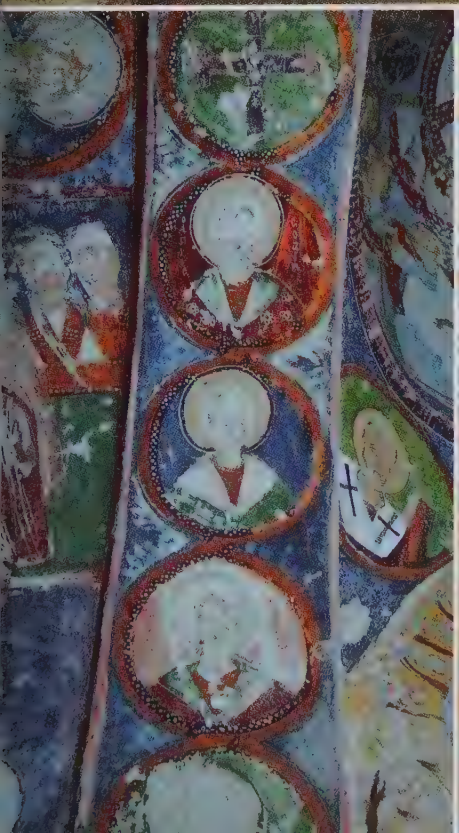
the scenes of deisis, good news, the presentation of Jesus Christ to the sanctuary, appointing of John the Baptist and crucification scenes can be seen. The ornamented cross motif that is mostly seen in early period churches covering the ceiling of the Hidden Church is also noteworthy.

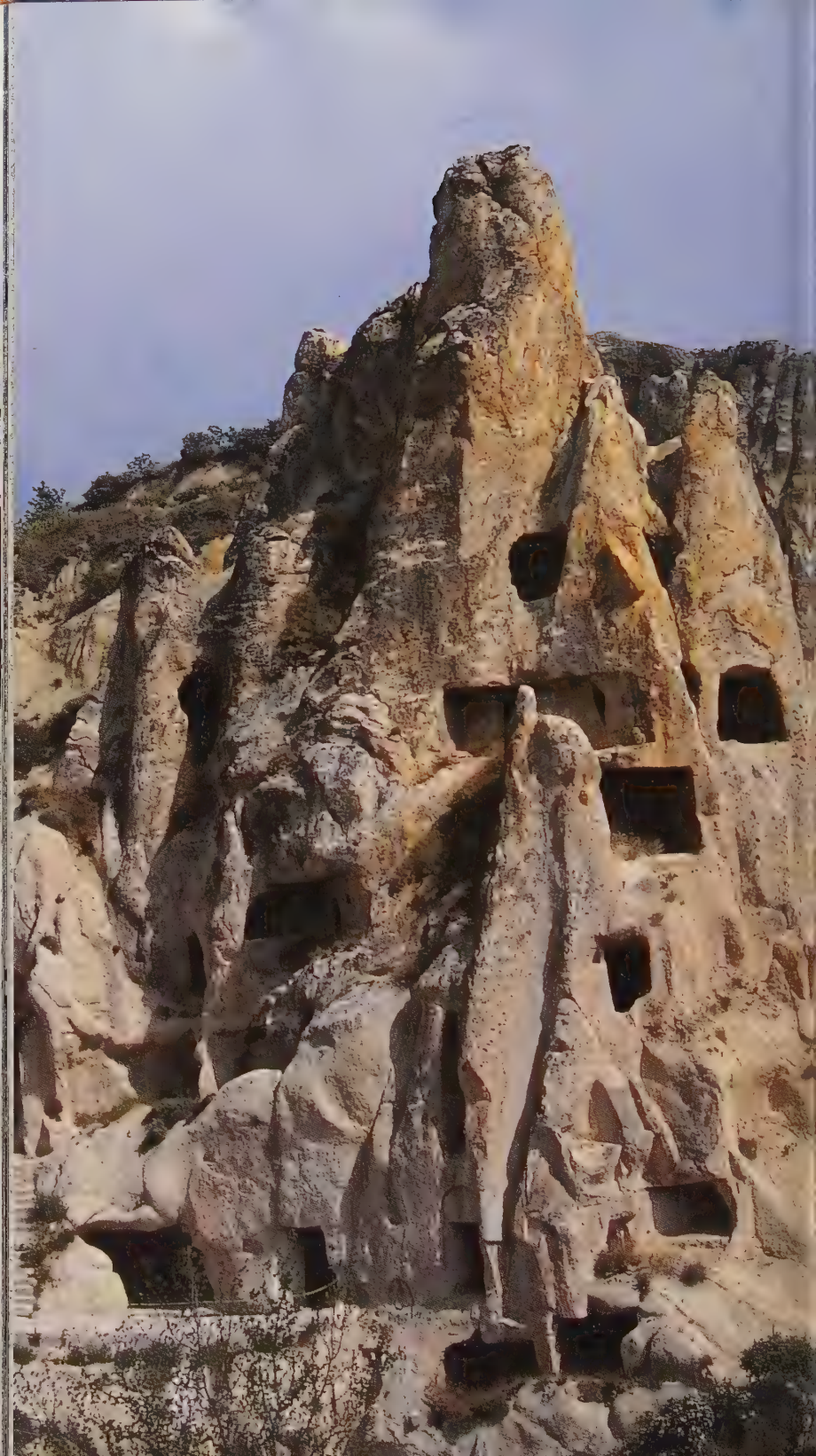
El Nazar Church

It is located on the right of Göreme-Museum road, at El Nazar Valley. It is two hundred meters below Hidden Church. The church that dates back to the end of 10th century is carved on a small piece of rock with triangle shape. It has a cross planned, central dome and the arms of the cross are covered with vaults. The fact that the church is open to natural influences due to its situation caused some of the walls to be destroyed and ruining of some of the frescos. At the left of the entrance, the portrait of Emperor Constantinos and his mother Helena is pictures as it is in most churches.

At the north arm of the cross, the scenes of entering Jerusalem, crucification, miracles; at the south arm good news, visiting Elizabeth, Birth, escaping to Egypt can be seen. On the dome of the church, the pictures of Jesus the Pantokrator,

El Nazar Church, saint frescos inside medallions.





Göreme Open air museum.

and appointing the apostles is pictured. In the vaults that reach to the dome, there are saint figures in many medallions. In the apse, Virgin Mary and Child Jesus as well as angels are depicted. Apart from these, it is possible to see many scenes.

Kılıçlar Church

This church that is located in Kılıçlar Valley is dated at the end of 9th century and the beginning of 10th century. It has closed cross plan, central dome and the central location is divided into three naves. The arms of the cross are covered with vault and its west is covered with plain ceiling.

The inside of the church is ornamented with rich frescos and includes Bible topics and depictions.

On the top of the entrance door, there is the fresco of Twelve Apostles and scenes of Crucification on the left of the entrance. Over the pendantives of the dome, there are figures of the four writers of Bible. Over the vaults that surround the dome, there are many religious issues. Kılıçlar Church is noteworthy for its size and the richness of its frescos.

Church of Virgin Mary

Church of Virgin Mary located on the steep hill at the south of the Kılıçlar Church is dated back to the first half of 11th century. The church, that has rectangular plan and exposed to erosion, is covered with vault.

It has three apses and the apses are a little higher than the floor. Across the entrance, the scene of going to Bethlehem and over the entrance door, the Death of Virgin Mary and Jesus in Crucification can be seen. At

Saint depictions at El nazar church.

Göreme Open Air Museum

It is located 2 km. east of Göreme town. It has become an important monastery center starting from the 9th century. The valuable churches of Cappadocia are mostly here.

the main apse, there is the fresco of Deisis and on the apse on the left, there are frescos of Saint Basil, Saint Nikantrios and Modestios.

On the vaults in front of the apse, there are frescos of St. Marina, St. Evdoksiya, St. Pasakevi and St. Anna.

Nuns (Girls) Monastery

The rocks situated on the left of Göreme Outdoor Museum that are carved on 4 levels are called "Nuns Monastery". The church, dining hall, kitchen, and a few rooms inside this giant rock show that was used as a monastery complex. The connection between the floors is made through tunnels. Bolt stone blocks was used in order to close the tunnels in case of danger just like in the underground cities.

The dining table of the dining room located on the first floor is in good condition. In the church next to the dining room that has three apses, and that is covered with vaults, there are scenes regarding the birth of Jesus. On the south wall of the church, there are scenes regarding the life of Saint George as well as his being killed. The other church on the rock is on the third floor that can be reached through a tunnel. The dome of the church that has three apses is carried with four

columns. Here, the fresco that shows Jesus standing is seen.

At the Priests Monastery that is on the right side of the Outdoor Museum, only a few rooms at the entrance floor can be seen since the passages between the floors are closed due to erosion.

Saint Basil Chapel

The chapel that is in the Göreme Outdoor Museum dates back to 11th century. In its narthex, there are many tomb holes. The chapel that is divided into two naves has rectangular plan. It has three apses, one of them of which is small.

On the main apse, there is the portrait of Jesus, Virgin Mary and Child Jesus on its front side, Saint Theodore on a horse on its north walls, Saint George that is fighting with the dragon on its south wall and two saints. Ornaments have been used.

Church with Apple

The church at Göreme Outdoor Museum has cross plan. The Church with Apple that dates back to the middle of 11th century and the beginning of 12th century is covered with nine small domes and has three apses. It is among the best churches of Cappadocia due to

The main area at Elmalı church and the frescos at the apse.

The red ornaments of Saint Barbara chapel.

its architectural features and the richness of its frescos. The Church with Apples is ornamented with frescos all over its walls. Under the frescos that have been torn out in some parts, geometric and cross motifs are seen. These first ornaments are made directly with red dye just like they are in Saint Basil and St. Barbara Chapel. In the middle apse; the scene of Deisis (Virgin Mary, John the Baptist and Jesus on throne) takes place. In the north apse, there is Virgin Mary and Child Jesus and in the south apse, there is the Principal Angel Michael.

On the dome that is carried by four columns, there is Jesus the Pantokrator and on the pendatives of the church, there are four writers of the Bible. On the dome at the west side, there is the rising of Jesus to the sky, on the three domes at the apses side, there are depictions of Principal Angel Rafael, Michael and Gabriel. Over the north apse, there is the scene of Jesus being taken to the tomb, on the south apse, there is the scene of the last supper, on the north wall there is the birth of Jesus and entrance to Jerusalem; on the west wall there is the resurrection of Lazarus, Virgin Mary and the Apostles, Baptism, on the south wall, there is Formation, crucification of Jesus and landing on the hell.

Frescos at Elmah Church on its dome, apse and arches.

The Chapel of St. Barbara

It is behind the rock block where the Church of Apple is. It is dated to the second half of 11th century. The west, north and south cross arms of the church with a cross plan is covered with vault and the middle part is covered with dome. The middle dome is supported by two columns and corner walls. The church has one main and two side apses. In the entrance on the left, there is the tomb room. On the walls and dome, there are rich geometrical motifs, mythological animals, cross signs and symbols. These motifs are applied directly on the rock and give an amateur impression. On the main apse of the church, there is the fresco of Jesus standing on the throne and blessing. On the north arm of the cross which is just across the entrance, there are the frescos of Saint George who killed the dragon and Saint Theodore and on the west cross arm, there is the fresco of St. Barbara who gave name to the church.

The Snake Church (Saint Onuphrius)

The church that is located at Göreme Outdoor Museum is

Dark Church.

Pantocrator Jesus fresco at Dark Church.

dated back to 11th century. It has one nave, and the structure that has rectangular plan is covered with vaults. The entrance of the church is from the north and there is a tomb room on the south of the church. Across the entrance, Jesus holding a bible in his hand as well as a donator of the church draws attention. On the left of the entrance, there is the dragon figure where Saint Onesimus and Saint George as well as Saint Theodore are killed. In the next scene, there is Emperor Constantinos holding the real Cross and his mother Helena.

On the opposite wall, there are frescos that show Saint Onuphrius, Saint Thomas and Saint Basil. Saint Onuphrius is depicted as naked, with long hair and big breasts. This saint lived in the deserts of Egypt dedicating himself to religion.

The Dark Church

It is one of the most valuable churches of Cappadocia as of art. The reason it is named as Dark Church is that it is only lightened by a small window in the narthex. Because it receives little light, the frescos have reached today very well protected. It is dated the end of 11th century. On the south of the narthex of the church that is covered with vaults, there is the tomb room. The scenes of Jesus rising to the sky and the Apostles being appointed are enchanting. The main location of the church has cross plan;

covered with six domes and the arms of the cross are covered with vaults. The main location is divided into three naves with four columns and has three apses. On the main apse, there is the Deisis composition including Virgin Mary, Jesus Christ and John the Baptist. On the north apse, there is Virgin Mary and Child Jesus, on the south apse; there is the Jesus depiction. On the main dome covering the middle location, Jesus is surrounded by angels shown inside medallions. In the pandatives of this dome, there are frescos of the saints Thomas, Prokopios, Filipos and Judas Taddeos. On the other domes, there are frescos of Gabriel, Jesus the Pantokrator, Rafael, Michael and Uriel. On the vault of the church's south cross arm, there is the scene of Judah's betrayal and three fortunetellers on its north arm vault and scenes of entrance to Jerusalem on its west arm vault. On its East wall, can be seen the scenes of last supper, Luke and Matthew; on the north wall there is the scenes of Mark and John, birth of Jesus, going to Bethlehem; on its west wall, there are scenes of baptism, formation, resurrection of Lazarus; on its south wall, there are scenes of three women on the tomb of Jesus, crucification, killing of three Jews. On the scene of his crucification, he is pictured with three Mary's including Mecdelli on the left, wife of Klopas in the middle and mother of Jesus on the right.

The Chapel of St. Catherine

St. Catherine Chapel that is between the Dark Church and Çarıklı Church had been built upon the order of a woman named Anna in the 11th century The narthex and the main location has free cross plan, the arms of the cross covered with vault and the central part covered with dome. There are tombs at the section of the entrance door.

The main location and the dome pandantives are ornamented with geometrical motifs. In the apse of the church that has few frescos, there is Deisis, saint pictures in medallions just below it; Emperor Constantinos and Helena on the apse, principle angel Gabriel in the middle and Saint George on a horse on the south wall of the north cross arm as well as St. Catherine and other depictions of saints.

Çarıklı Church

At the outdoor Museum, the church located on the high part of a rock body is reached through metal stairs. It is dated back to the end of 12th century and beginning of 13th century. In the dining room, just below, the scene of last supper is well preserved. The church with a closed cross plan has four domes and three apses. The middle dome is supported with two free columns in the east and corner walls on the west. The frescos are in good

shape even though they are partially damaged. In the main apse, there is the scene of Deisis where there is Virgin Mary, Jesus and John the Baptist and on the south apse, there is Virgin Mary and Child Jesus, and on the south apse, there is the depiction of the principle angel Michael.

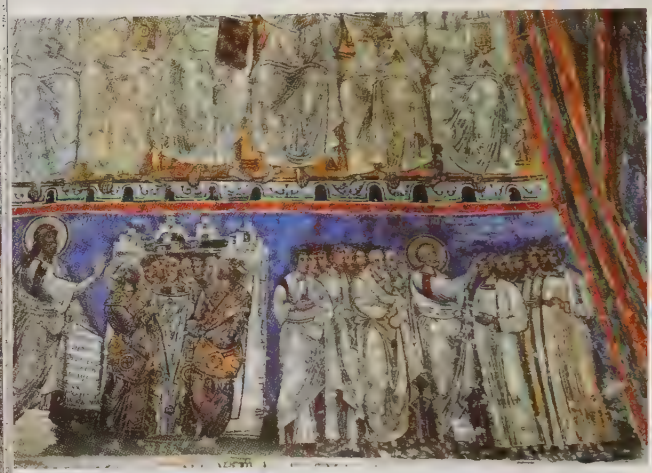
In the main dome, Jesus the Pantokrator and surrounding him Michael, Rafael, Misrail, Rafael and Gabriel are depicted. On the pendatives of the dome, there are the four writers of the Bible. On the other domes in front of the apse, Michael in the middle dome, Gabriel in the north dome and Uriel on the south dome are depicted.

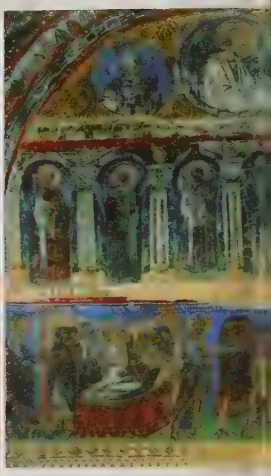
The frescos on the arms of the cross are: on the north cross arm; entrance to Jerusalem, Judah's betrayal, crucification; on the south cross arm; Virgin Mary, Michael on its right, Gabriel on its left, Rising to the Sky, Emperor Constantinos and Helena; on the west arm; Metamorphosis, Virgin Mary and Child Jesus, birth and those who had the church built.

Tokalı Church

Tokalı, among the leading churches of Cappadocia is made of the unity of two churches built at different times (Old Tokalı-New Tokalı). In this structure that has a total of four locations, apart from the structure that is made of the combination of two churches, there is the Low Church that is descended by stairs under Parekklesion and the old church at the north of the new church.

Scenes taken from the Binle at the vaults of Tokalı 1, Tokalı 2 at the back.





Old Tokalı is in the form of the entrance location of the new church. This church that is dated to the beginning of the 10th century has one nave and is covered with vault. By addition of New Tokalı on its east, the apse is eliminated. Old Tokalı is a church that can be shown as an example of story telling. The religious scene that takes place here follows a chronological order. The frescos of saints inside the medallions in the ceiling will guide us for the right-left vault separation.

Starting from the upper level of the frescos;

Upper right part of the vault; good news to Virgin Mary, visiting Elizabeth, Water test, going to Bethlehem, Birth

Upper left part of the vault; three fortunetellers, killing of the innocent children, escape to Egypt, killing of Zekeriya

Middle right part of the vault; Hiding of Yahya and Elizabeth, appointing of Yahya by Gabriel, Yahya prostrating Jesus, Baptism, Kana wedding.

Middle left part of the vault; the miracle of water turning into wine, bread and fish miracle, appointing of Petrus and Andrea, blind man miracle, resurrection of Lazarus

Below right part of the vault; Entering Jerusalem, the last supper, betrayal, Jesus in front of Pilatus.

Below left part of the vault; crucification, taking from the cross, shrouding and carrying to the tomb, women before an empty tomb, landing on hell and Jesus rising to the sky.

On the left at the bottom, saint frescos can be seen.

New Tokalı is dated to the second half of 10th century. It has rectangular plan, with a linear single nave and covered with vault. In the epigraph on its north apse, it is stated that the ones who had the church built were Constantin and Leon and that the painter was Nicophoros. From the combination of Old Tokalı and New Tokalı, emerges a large church with a cross plan. The apse that

At Tokalı 2; Jesus, the miracles of Jesus and frescos including scenes from the Bible.

come right across the entrance of New Tokalı are carved in the long walls of the church. The apses are separated from naos with five large columns. In the main location of the church, two large relief crosses that look at each other on north and south walls as well as relief columns under them draw attention.

On the north wall that is on the left of the entrance, saint frescos are places between each of the relief columns under the relief cross. Besides, here also can be seen the appointing of Yahya, baptism as well as miracles of healing the disabled, increasing of the fish and bread can be seen. On upper left, there is immigration to Egypt, on the right there are scenes of the death of Virgin Mary.

In the middle part of the vault that covers the naos, the scenes of Jesus rising to the sky and blessing his apostles is depicted.

The water test over the columns on the far left that separates the apse from naos and the miracle scenes above it can be seen. Following the line with the scenes, the frescos are completed with angels and Jesus and following that, scenes of Three Prophets.

On the main apse; scenes of Crucification, taking of Jesus from the cross, women before an empty tomb, landing on hell are seen; *in the north apse;* scenes of Jesus and Angels, Virgin Mary, Welcoming of Abraham are seen. In the small niche between the north apse and main apse, there is the depiction of Virgin Mary and Child Jesus.

On the right of the entrance, on the line above the relief columns on south wall, the scenes of miracles of Jesus' reproduction of bread and wine as well as resuscitating of the dead, entering Jerusalem and the Last Supper can be seen. On the surface of this wall, like in the north wall, saint frescos are placed between the columns under the relief cross.

Güllüdere-Kızılçukur

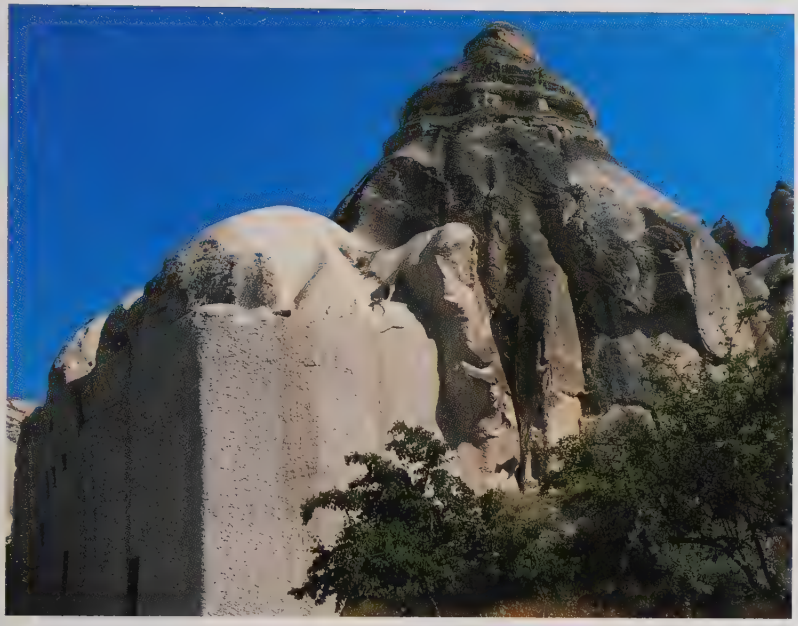
In those valleys that are between Göreme-Çavuşin, there are many monk cells, churches and chapels. These churches that show mostly early period features are not very rich as of art. They are churches where symbolism is dominant.

The Church with Cross

It is located on a pretty high hill on Kızılçukur Valley. It was used for purposes of protection during Arabic raid. A niche was carved into the apse of the single nave and single apse church. On the ceiling of the church, there are magnificent relieves of Latin and Malta crosses. On the wall at the front side of the apse, there is the depiction of Prokopios on the left and Gregorios on the right; the single depiction on the right wall of the church belongs to Saint Theodore.

The frescos in the apse are in good condition. At the line below, there are flower ornaments and there are depictions of sixteen religious seniors over this. On these frescos, the Jesus is shown sitting. The figures of lion, bull, eagle and angels surrounding Jesus represent the four writers of the Bible.

Views from Crusade Churches.



Outer view of Üzümlü Church.

Kolonlu Church

Because the rocks are carved very properly, it reminds of Durmuş Kadir Basilica. Its dome rises above four columns and the vaults that connect these. It is also unique because of the shaping of the column headings. The church also includes a different side inside. The above of this part is ornamented with curvature relief columns. There is no other ornamentation in the church than a few red patterns.

Üzümlü Church (Saint Nikhitas Church)

It is at the west of Ortahisar Town at the entrance of Kızılçukur Valley, approximately about 1 km. away from the road. It is thought that the church belongs to 7th - 9th centuries.

An inscription was found addressed to Saint Nikhitas.

This church with one apse, one nave receives its name from the grape patterns on its ceiling. The vaulted ceiling of the church is ornamented with pictures of saints.

The names of the saints such as Simeon, Tomas, Markos, Akindios and Yakovos can be read. In the front side of the apse, there is the depiction of Simeon.

On its right, there is the scene of crucification. On the apse can be seen Virgin Mary on the throne with the baby Jesus on her lap and the principle angels Gabriel and Michael on her both sides.

Inner place of Kolonlu Church.

Çavuşin

On the 2nd km. of the road that goes from Göreme to Avanos, Çavuşin is on the right. At Çavuşin which is an old settlement, the houses made of local stones carved into rocks presents a nice view. Today, this place is deserted.

Çavuşin (Nikephoros Phokas) Church

The church by the Göreme-Avanos road, 2,5 km. away from Göreme is dated 964-965. It is one of the rare churches at Cappadocia that we know a certain date of construction. Because it was built for the Byzantine Emperor Nikephoros Phokas, it is addressed with his name.

The narthex of the church is torn down. Even though the structure is small, its main location is high and with one nave, covered with vault and it has three apses. All around the walls and the vault, it is ornamented with frescos of scenes taken from the Bible. The scenes of Rising to the Sky and Appointing of the Apostles are drawn so as to cover half of the vault. In the north apse, there is Emperor Nikephoros Phokas, Empress Teolano and other family members and in the south apse there are depictions of Mary and Baby Jesus.

John the Babtist Church

John the Baptist church at Çavuşin is the oldest church in the region and it is assumed that it was made on 5th century during Early Byzantine period. The sacred trusts that belong to Saint Hieron who was born in Göreme and who was killed in Malatya at the period of Empire Diocletianus are kept in this church. In its facade that is torn down today, it is understood from the remains that there were four or five columns. Very little remains from the frescos that ornamented the inner parts have reached until today. Even though it was pretty destroyed, the scenes of killing John the Baptist, dance of Salome and the feast of Herodes can be noticed.

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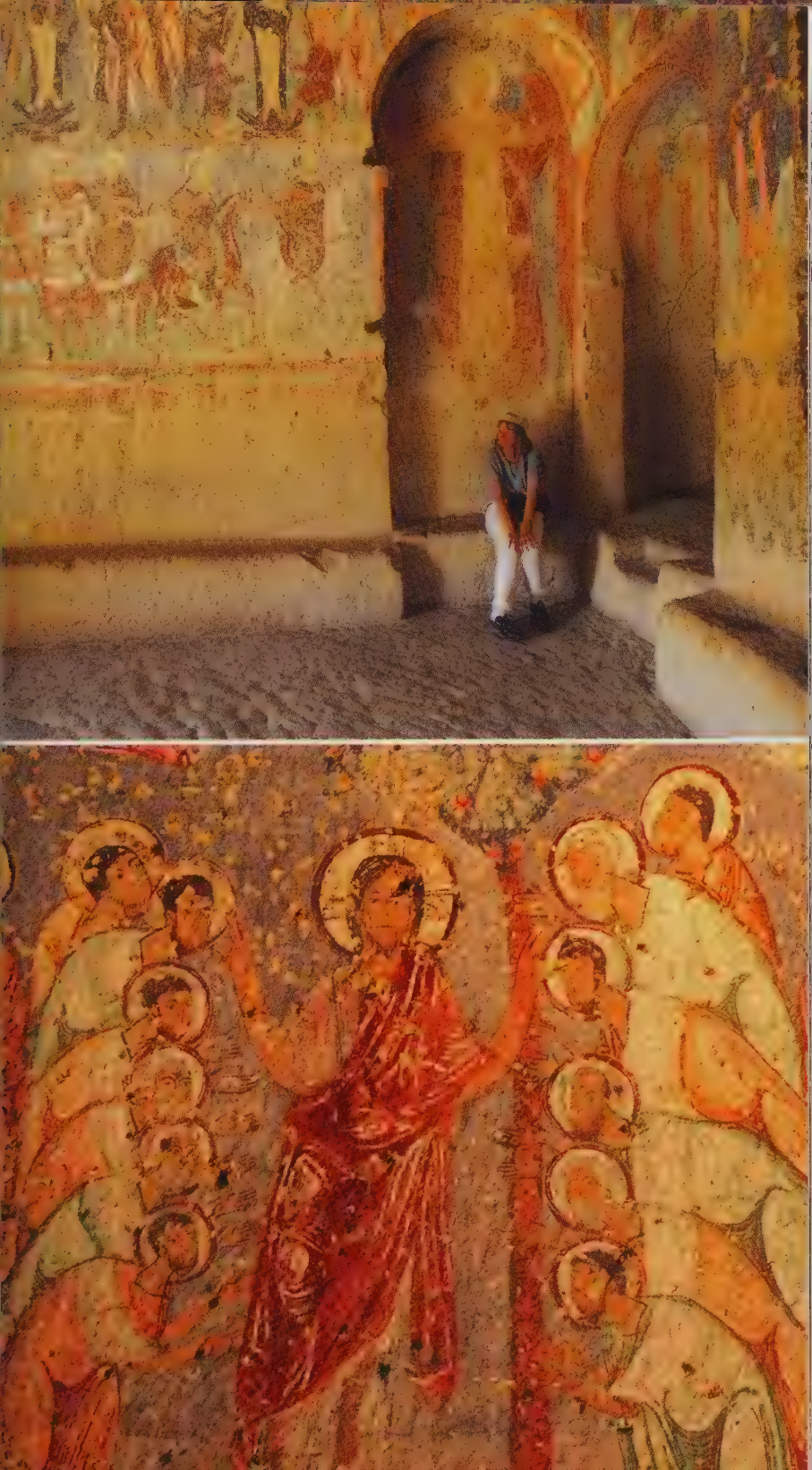
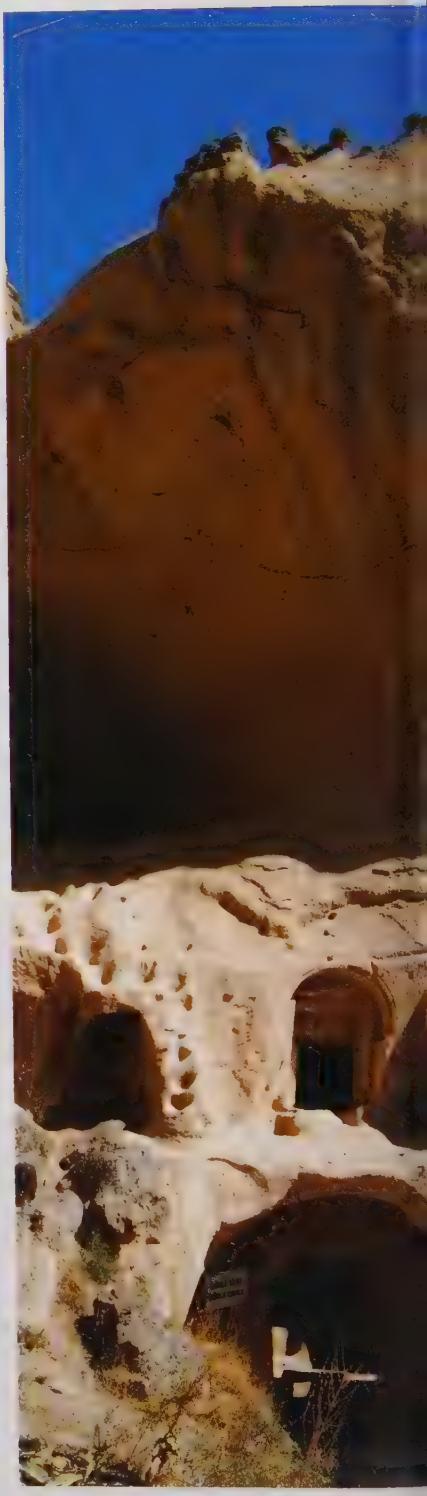
Çavuşin Church.



Zelve

When one passes Çavuşin towards Avanos, the region of Zelve is reached. Zelve is 2 km. inside from the road. Zelve Ruins is one of the places where the chimney rocks are most abundant. It was settled by the Turks after the Romans and since it was included in the calamity region, it was closed to housing and announced as a protected area. It shows a beautiful example of settlement carved into rocks.



The Church with Grapes

The Church with Grapes which is in Zelve Valley in Avanos district has been damaged due to erosion. This name has been given because of the grapes inside. It has two naves and is covered with a vault. Over the entrance door, there is the depiction of Mary and Baby Jesus. In the vault that is partially ruined, the principle angels, Michael and Gabriel are depicted.

The structure that dates back to the period before iconoclasm is important with its symbols of the period. Over its walls the motifs of crosses and fish symbols, palm trees and grapes draws attention.

Çavuşin Church.

Zelve.

Ürgüp

Ürgüp, 18 km. east of Nevşehir is among the important centers of Cappadocia Region. In the Byzantine Period, it was a center of episcopacy. It has been an important settlement for ages. The most beautiful neighborhoods of Cappadocia are in this region. The chimney rocks here have become the symbol of Cappadocia.

Pancarlık.

The Church of Saint Theodore

The church that is at Yeşilöz Village of Urgüp can be reached by turning right from the 8th km. of Ürgüp-Kayseri road and then proceeding for another 8 km. It is made for the name of Saint Theodore. Its dome that covers the middle part of the church with cross plan has been covered with glass since it could not reach today. Another unique part of this church is that it has a gallery floor. The gallery on the upper floor is reached through stairs.

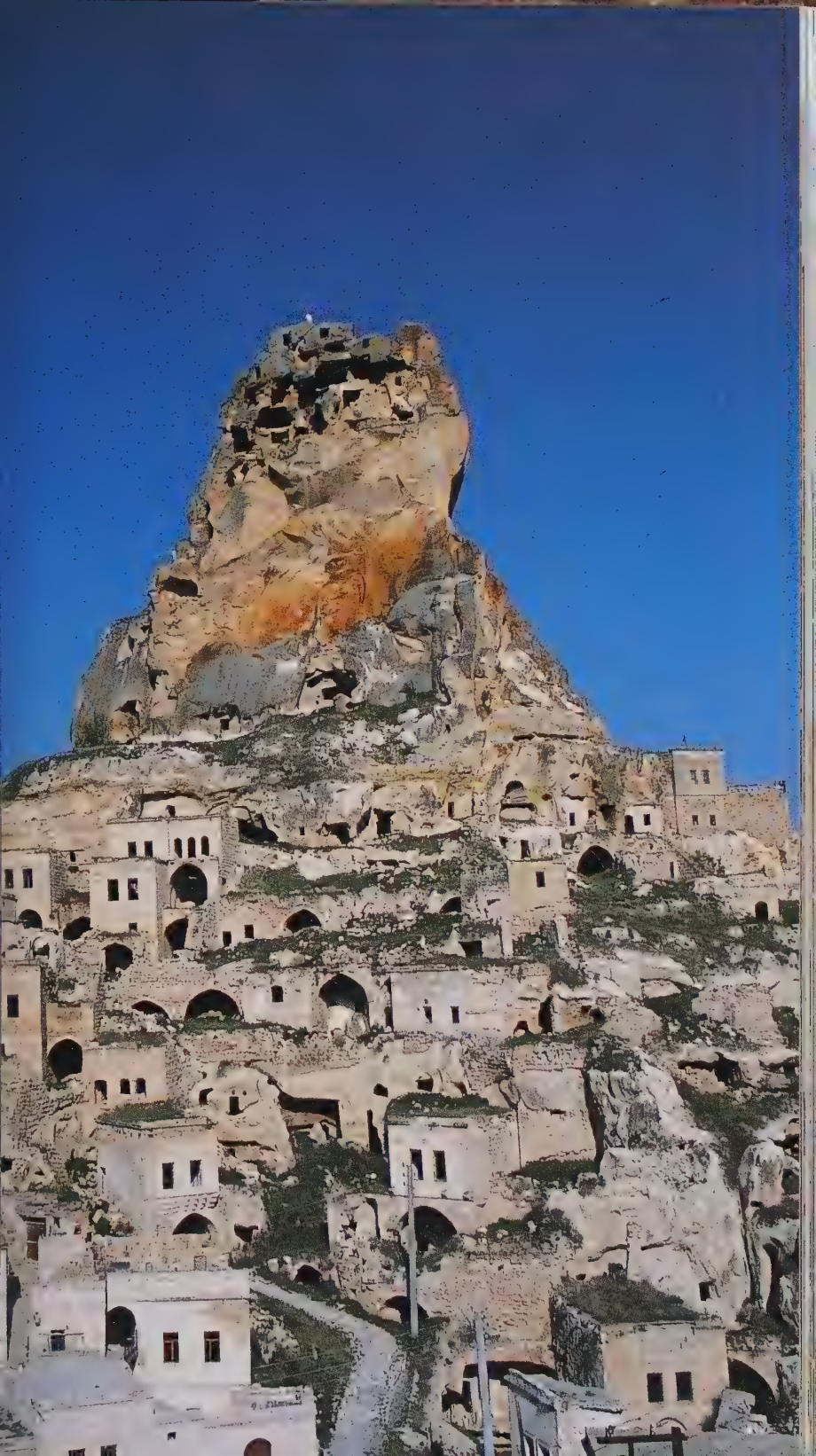
The frescos inside the church have been well preserved until today. The scenes are: Good News, Birth, Deisis, Jesus at Crucification, Apostle portraits, Principle Angels Gabriel and Michael, saint depictions in medallions.

Pancarlık church inside view.

Pancarlık Church

It is located at Pancarlık Valley on the road to Ürgüp-Ortahisar. The church that dates back to the first half of 11th century has one nave, one apse and a plain ceiling. This structure that seems like a simple church with its architecture comes forth with its frescos. The frescos of Pancarlık Church have come until today in good shape. On both of its walls, there is Malta cross. On the widely carved apse, the figures of Jesus sitting on the throne, on his four sides the figures of bull, eagle; angel and lion symbolizing the four writers of the Bible are depicted. It is ornamented with sce-nes from the Bible such as Good News, Birth, Baptism, Miracles of Jesus, Rising to the Sky, Immigration to Egypt and Dream of Jacob.

Examples from Pancarlık church frescos.



Ortahisar

It is on the highway of Nevşehir-Ürgüp, 6 km. to Ürgüp. Ortahisar is founded over a body of rocks that rise in the shape of a castle. The castle is used both for strategically and settlement purposes One may climb the top of the castle and watch the stunning view.

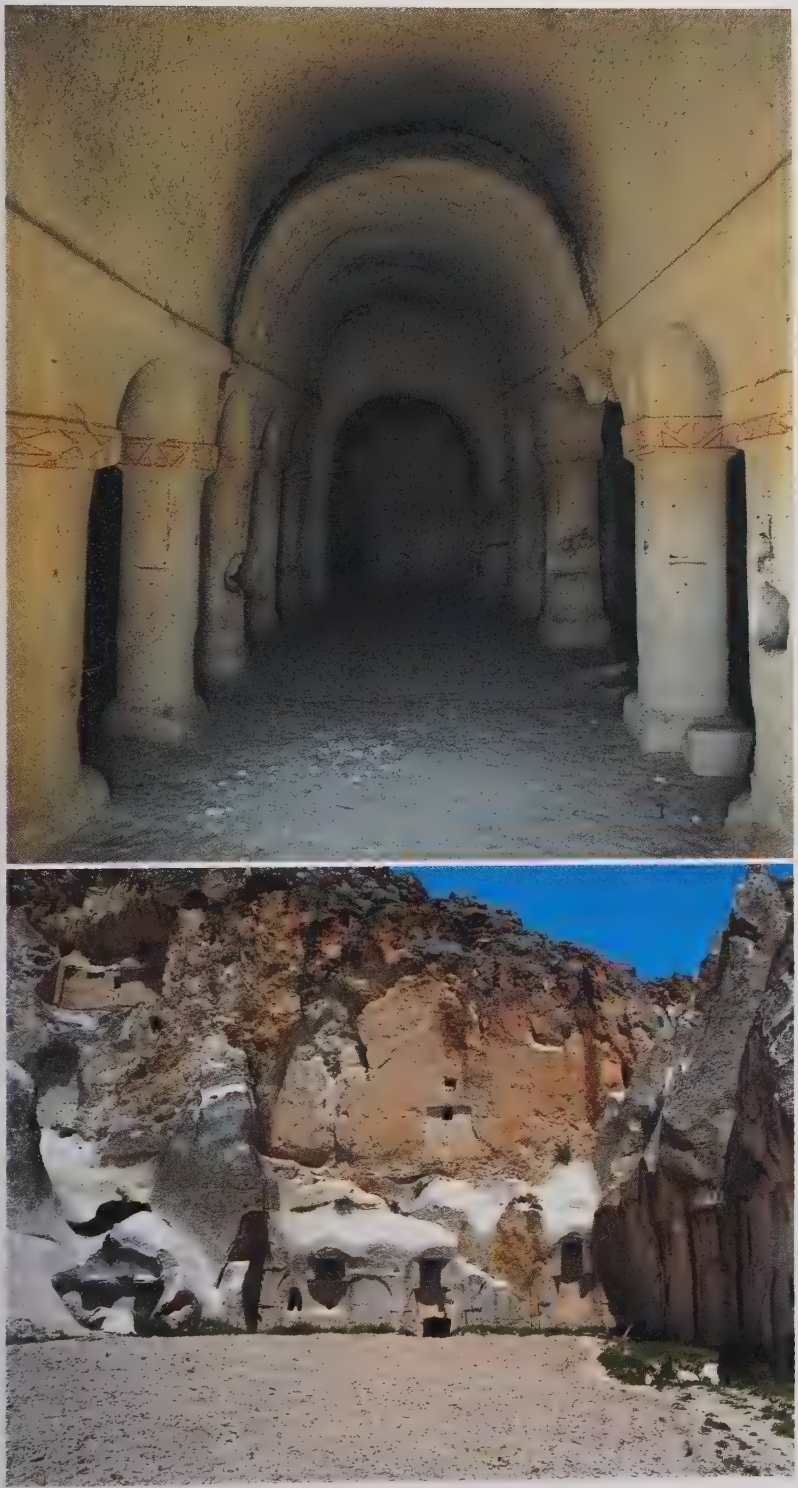
Hallaç River Monastery

It is located in the northeast of Ortahisar. The monastery has outer connection through tunnels.

The church within the complex of the monastery is dedicated to Saint Basil. Few of the frescos that date back to 10th-11th centuries have reached properly to today. The human figure in one of the locations with its arms open is an example that is rarely seen in Cappadocia.

Sarıca Church

The church at Ortahisar Valley has three apses and two columns. In the vaulted section that over the door that opens to the main location, there are frescos of Good news and Visit to Elizabeth. In the main locations, besides frescos, the symbols also draw attention. In apse, Deisis, in side apses Mary and Baby Jesus, St. Anna and in the other one, Saint Basil and Prokopios are depicted. Over the dome pendatives, there is serafim and on the arch here there are frescos of Emperor Constantinos and Helena.



Hallaç Dere Monastery.

Mustafapaşa (Sinasos)

At Mustafapaşa, 6 km. south of Ürgüp, the old Roman mansions that date back to the end of 19th century and beginning of 20th century have a very rich tone craftsmanship. It is an important settlement area with its caravanserai; churches carved into rocks and made of stone.

Saint Basil Church

It is approximately 2 km. west of Mustafapaşa town. The left nave of the church with rectangular plan and two naves is plain ceiling and the one in the right is vaulted.

The left ceiling is ornamented with Pantokrator, the left one is ornamented with cross and geometric motifs. In the church, there are frescos of Constantinos and Helena, Saint Minas, St. Ekaterini, Saint Anastasios, Mary and Jesus as well as John the Baptist. In the front side of the apse, Saint Basil and Saint Gregorios of Nazianos are depicted.

Examples to Mustafapaşa Churches. Above; Saint Vasilios.

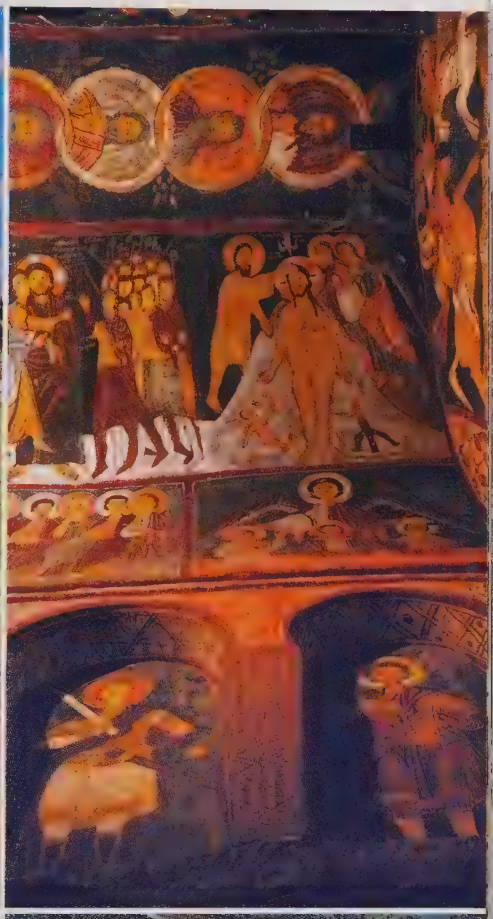
Gülşehir

It is 20 km. away from Nevşehir. It is among the interesting places of underground city and Cappadocia region. Open Palace Ruins 3 km. away from Gülşehir was an important center of episcopacy with its places carved into tufa rocks, rock tombs of Roman Period and rock churches. These churches here are mostly important as of symbolism rather than iconas.

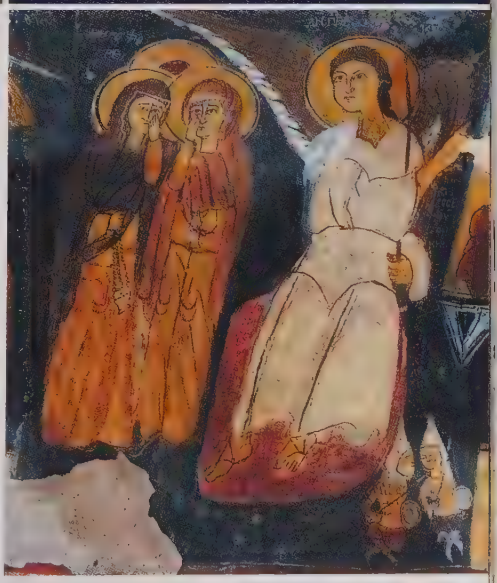
Saint Jean Church

The church at the entrance of Gülşehir was made in 1212 according to the epigraph on its apse. The dome of the church with two floors that covered the middle location was collapsed. The bottom floor and upper floor are covered with vaults. The church in the bottom floor has one apse and there are locations here that belong to religious men, water channel, wine cellars and tombs. Over its walls, animal motifs, geometrical ornaments and cross pictures are ornamented with red dye.

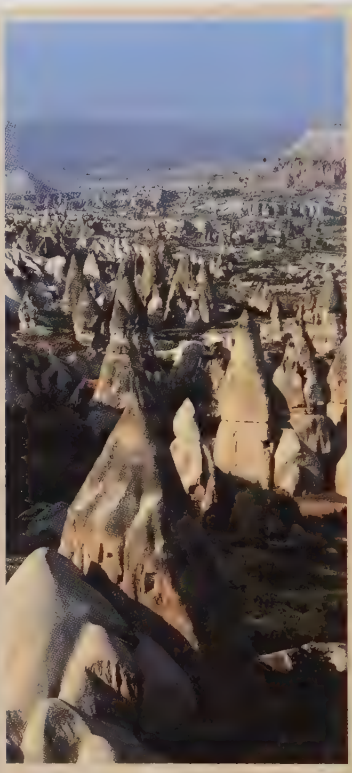
The church on the second floor also has single apse. The restoration of the building, which was well protected apart from the frescos in the main apse, was made in 1995. The frescos here were ornamented in late period at the beginning of 13th century. The fresco in the apse collapsed due to natural reasons. The scene of the Last Judgment on the west and south side of the church is



rarely seen in Cappadocia. On the side of the apse, there are Good News, David in Medallions, Suleiman, Ilyas, Noah, Yere-mia and Manasis depictions; on the south wing of the vault, there are depictions of Betrayal, the Last Supper, Baptism and beneath them Death of Mary; on the north wing, there is taking Jesus from the cross, Women before empty tomb, landing of Jesus to Hell.



General view and frescos of Saint Jean Church.



Tatlarin

It is 10 km. south of Acıgöl District, 32 km. away from Nevşehir. The underground city which is located on the hill named "Castle" by the people of Tatların was first found in 1975 and was opened to visitors in 1991. The largeness of the underground settlement, the abundance of food supplies and churches reminds one of a military garrison or a monastery complex rather than an underground settlement.

Tatlarin Church

It is at Tatlarin at the hill named castle. It is assumed that it was built in 10th-11th century. Also the underground city of Tatlarin can be seen at the same hill. The church has two naves, two apses and is covered with vault. Its narthex is broken. The frescos of Tatlarin Church have come in good condition to today. The scenes taken from the Bible are separated from each other with straps. There are frescos of Mary and Baby Jesus, Metamorphosis, Going to Jerusalem, Crucification of Jesus, landing of Jesus to hell, Principle angels Michael and Gabriel, Emperor Constantinos and Helena. Besides inside the church, there are portraits of the nine saints and the person who had the church built.

Frescos of Tatlarin Church.

Ihlara Valley

Ihlara Valley, located within the borders of Aksaray is 40 km away from Aksaray. It can be reached by turning from the 11th km. of Aksaray-Nevşehir highway. The valley that is 14 km. long starts from Ihlara and ends at Selime. There are many shelters, tombs and churches carved in the rocks throughout the valley. Because of its isolated position, it was both a religious center for the Christians as well as a hiding place in dangerous times.

Eğritaş Church

This structure which is among the oldest churches of the valley is dated to the end of the 9th century. There are many tombs inside of it and around it. In its west, there is a separate location that connects to the tomb rooms. The epigraph on the east wall of the church which was damaged due to erosion, it is stated that it was dedicated to Mary. Eğritaş Church has single nave and is covered with vault. A large cross is depicted on its ceiling. The main frescos are: Good News, Baptism, presentation of the gifts of the three kings to Jesus, Denial, Escape to Egypt, Entering Jerusalem.

Kokar Church

Kokar Church is dated back to the end of 9th century. The church with single

nave and vault is entered from its apse that is in ruined condition. Across the entrance, there is the tomb chapel that is entered through a door. On the vaulted ceiling of the church, there is a large cross motif and inside it, a hand motif can be seen symbolizing the triple blessing inside a square frame. Its rich frescos are dated to the end of 9th century and the second half of 11th century. The good news of the birth of Jesus, the birth of Jesus, baptism, three prophets, entering to Jerusalem, Visiting Elizabeth, Miracles of Jesus, Deisis, Betrayal, the Last Supper, Jesus before Platus, Jesus in crucification, burial of Jesus, rising of Jesus to the sky and the last judgement day are

Kokar Church.

depicted. Also, at the left of the entrance there are portraits of Saints and Apostle portraits on the right that hold the Bible on their hands.

Pürenli Seki Church

The small, single nave church dates back to the 10th century. On the west of the church, there are tombs. On the narthex, there are scenes of the last judgment and Deisis. In the inner side, among the lions, there are scenes of Daniel among the lions, Good News, Birth, Baptism, three prophets, Visit of Meryem to Elizabeth, entering Jerusalem, Water test, Betrayal, The Last Supper, Crucification and landing on to the tomb.

Ağaçaltı (Daniel Pantanassa) Church

It has a free cross plan and is dated between 9th-11th centuries. The middle location of the church is covered with a dome of high tambour and the cross arms are covered with vault. On the wall across the entrance, there is the scene where Saint Daniel enters the cave of the lions. For this reason, it is also called "Saint Daniel Pantanassa Church".

The inner location is ornamented with scenes from the Bible. On the vaults on the arms

Ceiling frescos of Ağaçaltı church.

of the cross, herbal and geometrical motifs are dominant. On the frescos that ornament the church, the scenes of good news about the birth of Jesus, birth, three prophets, the Miracle of Lazarus, Escape to Egypt, baptism, death of Mary, Rising of Jesus Christ to the Sky and the depictions of the saints.

Yılanlı Church

Yılanlı Church is dated back to the end of 9th century. It has cross plan, its ceiling is covered with vault, it has one apse and a small cell is opened to both sides of the apse.

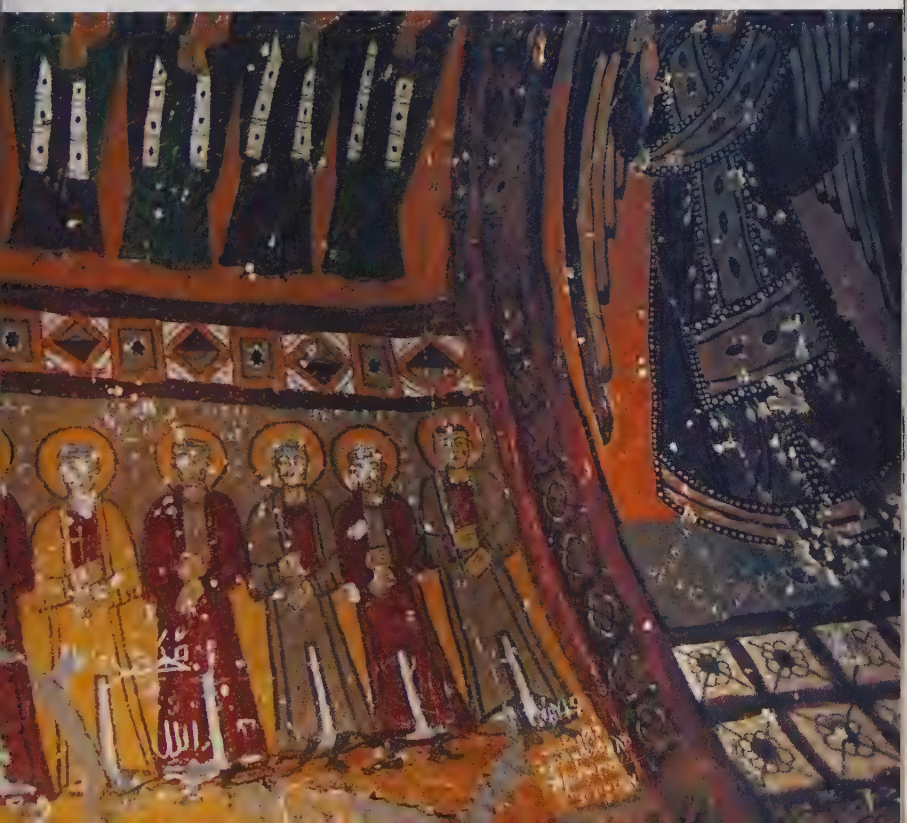
On the apse, the scene of rising to the sky is depicted and it

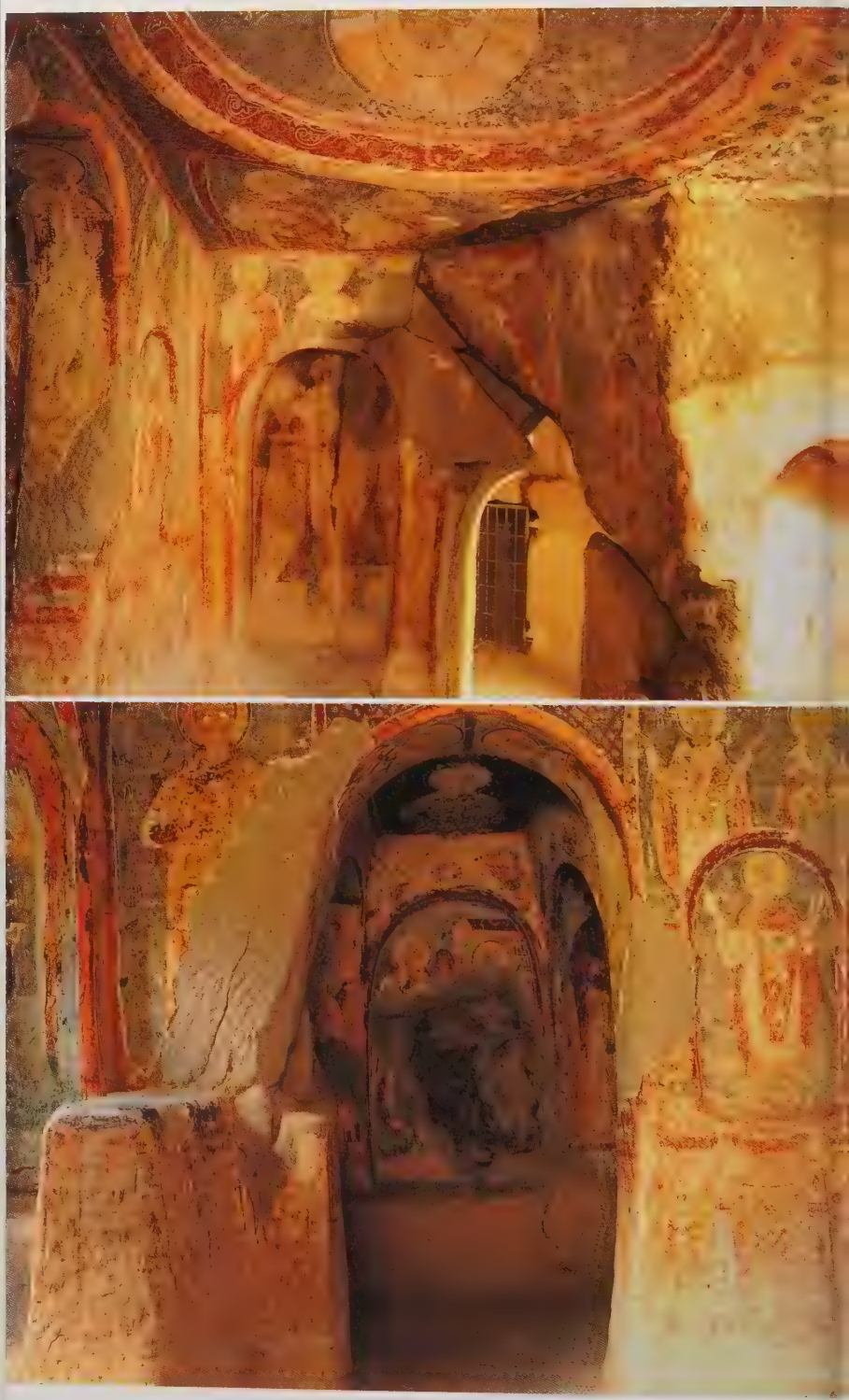
is surrounded with pictures of saint. On the south wall of the church, Emperor Constantinos and his mother Helena is seen depicted on two sides of a window. On its north wall, there is the scene of The Last Supper. The unique part of this scene is that there is also the devil in the supper. Another unique scene of the church is the Last Judgment. Here, Jesus is sitting with his legs crossed between two angels. In the structure, apart from this scene there is also another fresco that Jesus is seen with his legs crossed. In the church with rich depictions, the depictions of twenty-four old saints and the depictions of Forty Martyrs of Sivas beneath this draws attention. The scene that gives the name to the church is about four women who were attacked by snakes on its west wall. The snakes bite one woman from her breast because she did not give milk to her baby, in another scene from her mouth because she lied and from her ear in another scene. Because the fresco of the fourth woman is ruined, her sin is not understood.

Sümbüllü Church

It is thought that it was a monastery church. The facade of the second floor of the two-floored church has come

Yılanlı Church. Jesus and angels above, saint depictions below.





today in good shape. In the facade of the first floor, no architectural application was made and it is in the shape of a cave. The first floor is a large place in the shape of a rectangular. In this location, no applications of frescos are seen apart from the motifs. On its left, there is a small chapel with a cross plan that is slightly higher than the ground. Here, in the apse, there is the fresco of Deisis; in the apse on the side, which is on the right of the entrance, there is the Death of Mary, across it, there are frescos of St. Marina and St. Paraskevi across each other. On the ceiling of the chapel, there is the portrait of Jesus.

Saint George (Kırkdamaltı) Church

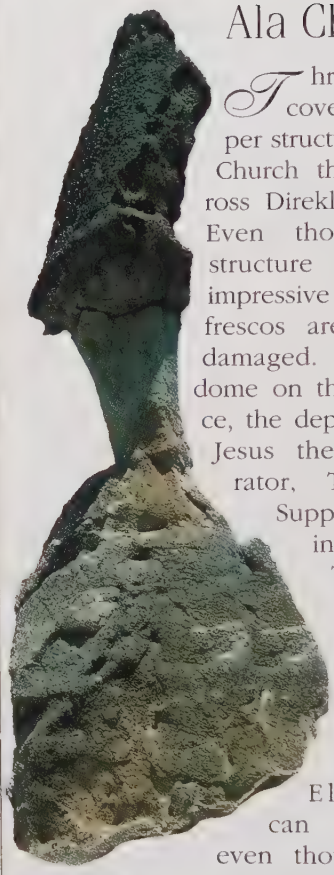
The structure near Belisırma Village is among the large churches of the region. It was made on behalf of Saint George by the region command Vasilis Yakobos and his wife Thamara in 1290's. On the niche at northwest, it is written that it was decorated during the period of the Byzantine Emperor Andronikos II (1282-1328). The epigraph that belongs to the church turns all around the structure. In the church where the inside is ornamented with frescos, there is the depiction of the Selchuk Sultan Mesud II (1284-1305). The Byzantine Emperor and Selchuk Sultan to be mentioned under the same roof is a unique side of the church.

Direkli Church

Direkli Church at Belisırma has a closed cross plan. It has three apses and has six thick columns. Because the main apse is wide, the side apses are carved into the side-walls. On the dome of the side apse on south wall, there is Deisis and beneath that, there are frescos of saints. On the columns of the church, even though the portraits of the saints are a little damaged, their names can be seen. The church also has monk and tomb rooms.

Direkli Church.

Yılanlı Church.



Ala Church

Three domes cover the upper structure of Ala Church that is across Direkli Church. Even though the structure has an impressive look, its frescos are heavily damaged. On the dome on the entrance, the depictions of Jesus the Pantokrator, The Last Supper on the inner side, Three Jewish Boys, Birth, Anastasis, Visiting Elizabeth can be seen even though they are not very clear. The saint depictions inside the medallions that are ornamented on the arches that support the dome could not be saved from the damage.

The Church of Saint Gregorios *(Church Mosque)*

The construction of the church that is at the district of Güzelyurt (Gelveri) of Aksaray dates back to 5th-6th centuries. It carried great importance in historical period for Orthodox. Saint Gregorios made great efforts so that Christianism could be spread and made Güzelyurt an important center.

The middle part of the church that has a closed cross plan is covered with a dome with high tambour and the cross arms are covered with a vault. The ruins seen on the apse side remain from the old structure. The most important restoration of the church belongs to 1835. The Romans living in Istanbul made a restoration in 1834 as a result of the permission they received from the Ottoman administration and the church greatly lost its original features.

After 1924, it was turned into a mosque. The belfry which is 15 meters high was turned into a minaret with bricks and no change was made on the outer facade. The frescos in the walls in the inside of the church were covered with lime. On the south of the garden, there is the cemetery of the rich Gelverililer. On its southeast, there is the underground water ayazma that can be reached by descending 35 steps.

Soğanlı Valley

It is on the city borders of Kayseri, connected to Yeşilhisar and 34 km. away from Ürgüp. It was an area of settlement during the Roman period. With its many church from the hands of the painters of the period and natural beauties, it is among one of the most important regions of Cappadocia. The colorful cloth babies made by the village women are the gifts that are local to the region.

Karabaş Church

It is located at Soğanlı Valley across the Church with Dome. The church that was constructed between 1060-1061 is also important because its date of construction is known. On its epigraph, it is stated that it was built on the period of Constantinos Dukas and the famous painters of the period were rented. The place of worship with one nave and one apse is covered with vaults. Three niches were carved on its walls. On the rocks outside, there are many rooms, tombs, chapels with wide vaults and locations that the church authorities used.

The structure that was ornamented at different times with different techniques is among the most important churches of Soğanlı as of art value. There are scenes of birth of Jesus, baptism, crucification, rising to the sky, rebirth and deisis. Also among the frescos, there are also depictions of saints. In the apse, the communion frescos

General view of Kubbeli Church.

that show the gathering of the apostles are very beautiful that is rarely seen in Cappadocia frescos. Also the depiction of Jesus the Pantokrator is seen on the scene as if he's calling.

The Church with Snakes (Monster)

The structure near Karabaş Church is dated back to 11th century. It receives its name from the dragon scene at the entrance where Saint George kills a dragon. The frescos of the church, which is divided into two naves with a single column, date back to 11th-13th centuries. The Jesus depiction on the vaulted ceiling that is mostly red draws attention. Here, Jesus is depicted with white hair. In the apse, there are depictions of Mary, Deisis formed by John the Baptist and Jesus and also Jesus Christ and his apostles. Also, a number of soldier depictions in the church draws attention.

Karabaş Church.

The Church with Dome

The most magnificent one among the churches of Soğanlı Valley is the Church with Dome on the north hill of the valley.

There are three churches here with domes and they are dated back to 10th century.

It has tomb rooms and monk cells from top to bottom. The feature of these churches is that the dome part is also shaped from outside.

The tunnels that are passed while going from the church to other locations are pretty narrow.

Many of the frescos on the walls of the church could not reach today or they are very much ruined.

St. Barbara (Tahtalı) Church

St. Barbara church at the end of the Soğanlı Valley is dated back to the beginning of 10th century. The church with single nave and single apse is covered with vault. On the frescos, there are many depictions of saints. Besides Good News, Water Test, Birth, Going to Bethlehem, Deisis, Landing of Jesus to Hell and the legend of Seven Sleepers are depicted.

St. Barbara Church.

Kayseri

Surp Krikor Lusavoriç Church

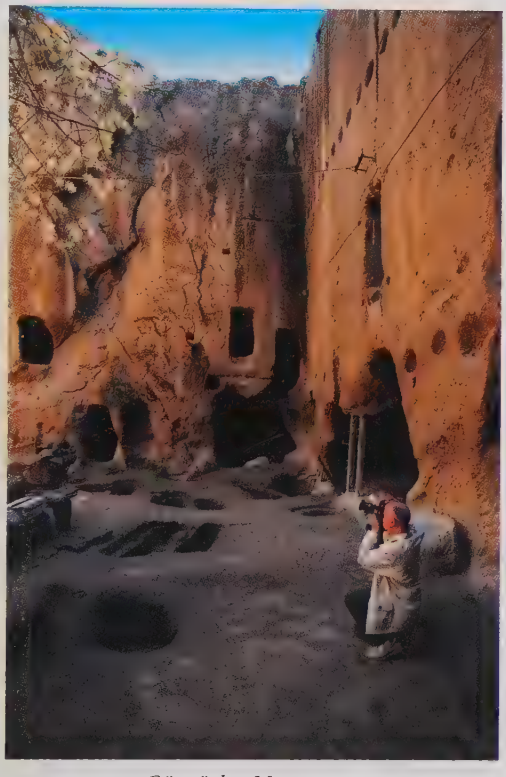
It is the Armenian Church that is located on the courtyard with high walls that is at Caferi Bey neighborhood, New Street in Kayseri. The first church is made here in 1191 and collapsed in the middle of 19th century. Upon this, Surp Krikor Lusavoric Church was rebuilt in 1859. The church has a three-nave basilica plan. Four of the six columns carry the dome that covers it. In the pandatives of the dome, there are frescos of Bible writers. On the west of the church, there is a narthex covered with cross vault and a gallery over the narthex. All the inner parts apart from the columns are ornamented with pictures. The church still functions today.

Churches around Gesi.

Nigde

Gümüşler Monastery

Gümüşler Ruins is 9 km. northeast of Niğde. It is one of the most beautiful and well-preserved works of Anatolia. It is assumed that the construction continued between 8th-12th centuries. The ruins that were made by carving over a large body of rocks were accepted as protected area in 1973. It is understood that the settlement continued until recently. The monastery is entered through a corridor in the shape of a tunnel. At the end of the tunnel comes the open-air courtyard in the shape of a square. The gates here are opened to the rooms where daily needs are met. From the door space on northwest, one may reach the monastery church. After the narthex is passed, the church with a cross plan inside a square is reached. The naos of the church is about 5 x 5 meters with four columns. The walls are covered with frescos. Right across the entrance, there are one main and two side apses. On the ceiling of the main apse, there is the depiction of Deisis scene and under it, there are the saints in two lines. It is thought that the fresco of "Smiling Mary" in the left apse is a restoration mistake. From the door on the north wall, the room with two tombs is reached. The beautiful depiction of Gabriel here is worth seeing. Across it, Mary is depicted. There are tombs in the adjacent room.



Gümüşler Monaestry.

The strong and vivid expressions of the frescos in churches, the underground city that it includes, monk cells, dining room, storage depots, tunnels and the settlement units that are carved inside a pretty large rock body, Gümüşler Ruins and Monastery show that it was among the important centers of its period.

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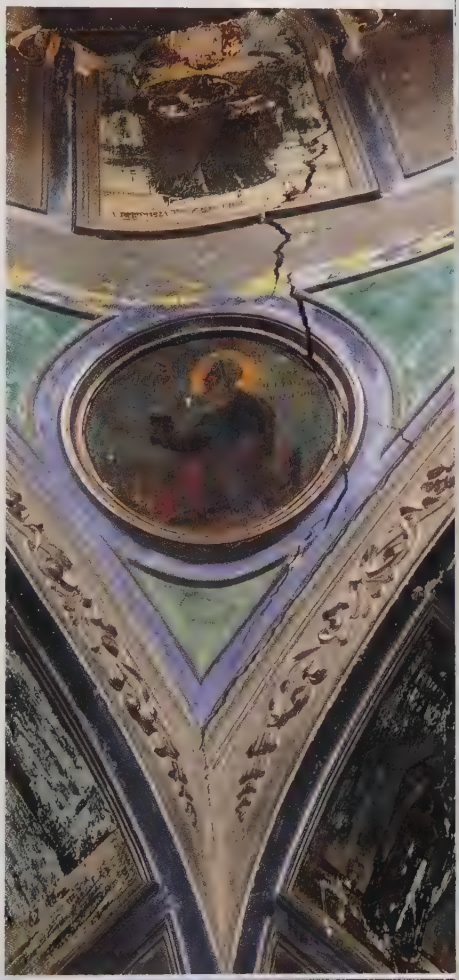
Page 326 : Smiling Mary and Baby Jesus
Page 327 : Fresco of Mary.

Konya

Konya, is a city where the oldest settlement centers of Anatolia are at. The famous comedian of Turkey, Nasreddin Hodja is from Akşehir. He was a social master of satire and a leader of the public who was famous not only during the period that he lived in but also afterwards. Another important personality was Mevlana. He summarized his love of humanity by saying "Still come even if you worship fire, worship idols". He spent most of his life in Konya and was buried here.

Sille Hagia Eleni Church

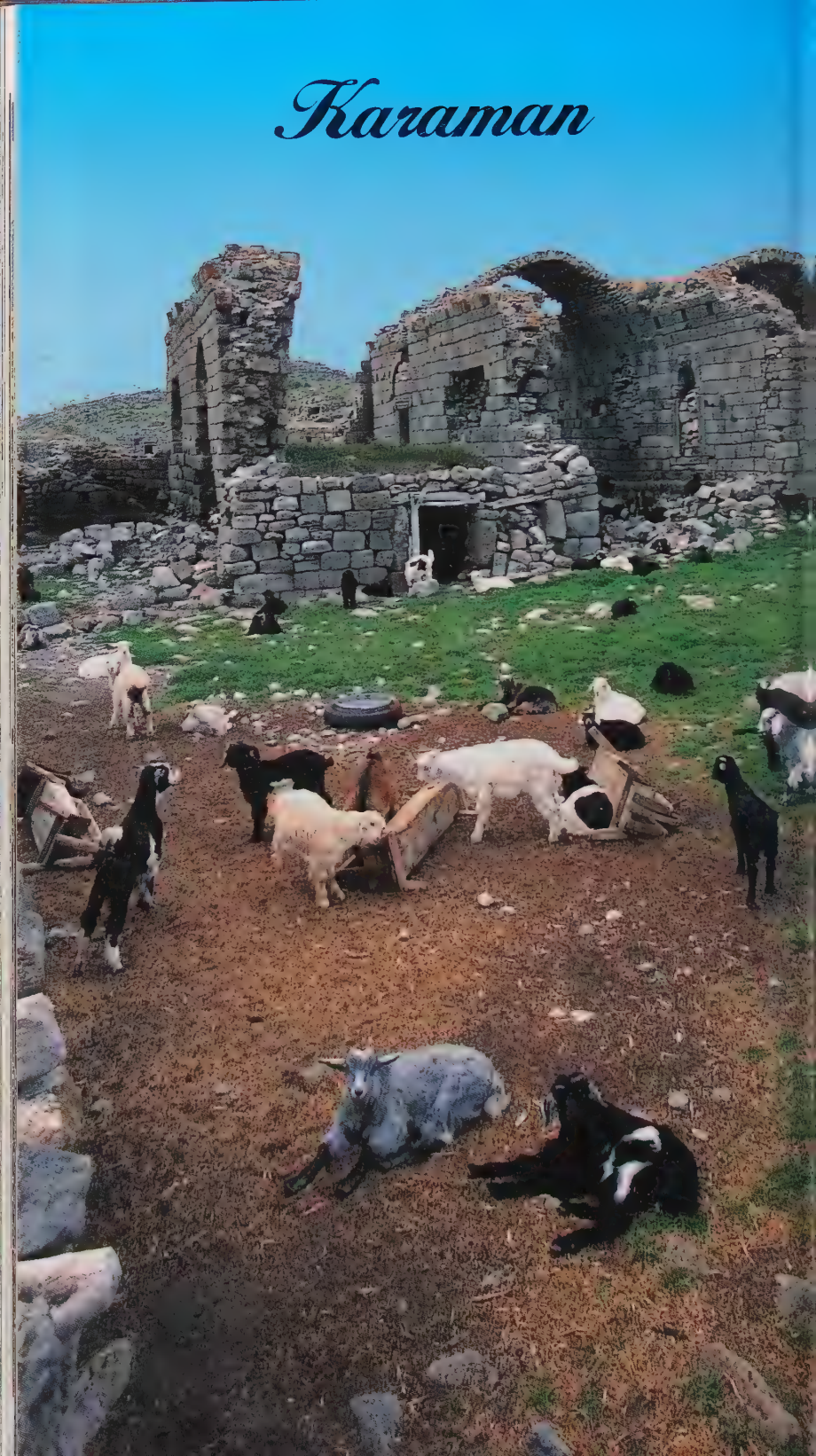
It is at Sille which is 7 km. northwest of Konya. Sille is an important center that belongs to early Christian period. The church had been built in 327by Helena, the mother of Byzantine Emperor Constantinos. Its narthex has vaults. The place of worship was divided into three naves by a column of two rows. Its dome in the shape of a tower that covers the middle part stands on four foot. On the pendatives of the dome, on the carriage feet and arches that support the dome, there are frescos of Jesus Christ, Mary and apostles. Many restorations made enabled the church to reach today in good shape.



Hagia Eleni Church.

Sille Hagia Eleni Church, the dome covering the main location.

Karaman



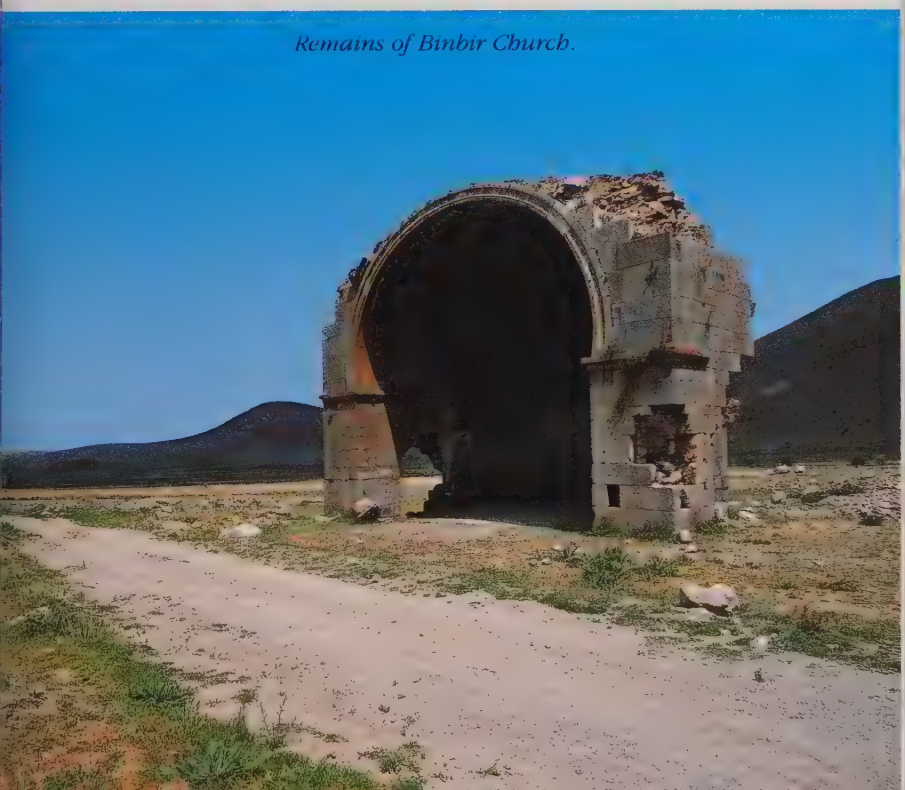
Binbir Church

On the north of Karaman, about 35 km. away, on different heights and valleys of Karadağ (2288 m) which is a volcanic mountain body, many remains of structures can be found.

The word one thousand and one is used to emphasize the abundance of the structures. In this region; there are churches, basilica, chapels, monastery, tomb structure, cistern, housing and army structures. These structures are mostly at Madenşehir Village and Degle. The societies here since the first days of Christianism have built shelters and religious structures. The source of One Thousand Ruins that has so many remains of structure and has an important position could not be understood. In this region, the Byzantine art architecture as well as architecture were combined and different structures than the examples at Anatolia emerged.

The foreign and local researches who work on the region gave numbers to the structures because they do not know their names. Most of the churches are basilica type and most of them are ruined. Some of the churches still worth seeing are partially standing. Hieroglyph and altars from Hittite period on Karadağ show that that this region has a sacred value by Hittites as well.

Remains of Binbir Church.



Remains of Binbir Church.

Southeastern Anatolia Region

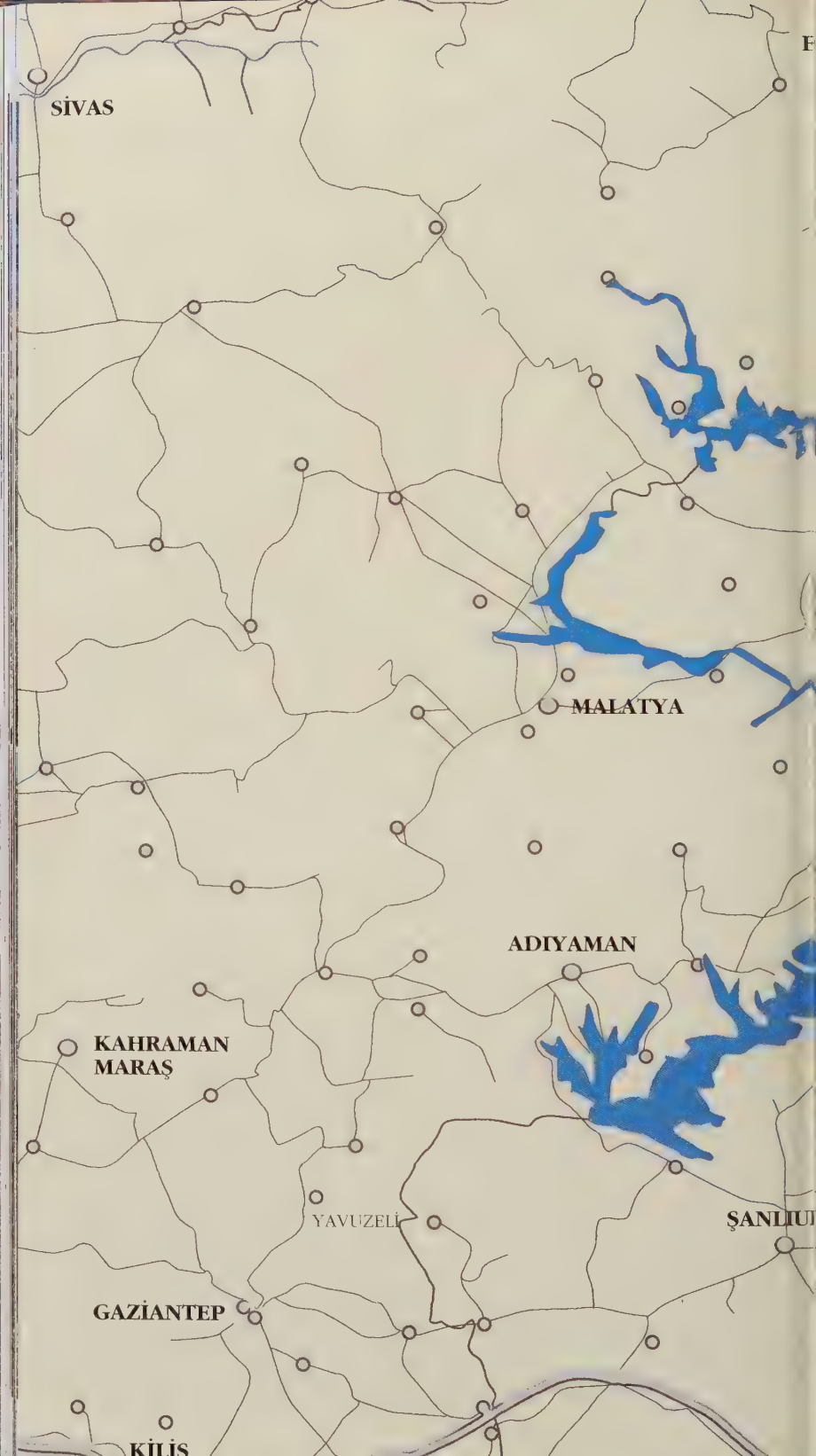
It is the smallest region of our country as of the area it covers. It has a border with Syria and Iraq. Most of the Orthodox Syriacs of our country live in this region.

One of the most important historical values of Southeast Anatolia is the tumulus on Nemrut Mountain (2.206 m) at Adıyaman. Here, there is the tomb of the king of Commagene State Antiokhos Epiphanes (62-32 B.C.). The tumulus which is though to have a tomb beneath is formed by the piling of stones that are of fist size to a conic hill of 50 meters with a base of 150 meters scale. There are also statues in sitting position surrounding him the height of which find 8-10 meters.

Syrians

According to the belief, the people who spoke Aramaic accepted Christianism in 38 AD with the efforts of apostles of Jesus; Petrus and Thomas, and the first Christian church was founded in Antiokheia (Antakya). Because of the name of Yakup Baradaos, the patriarchate of Edessa (Şanlıurfa) who played an important role in the organization of this group; they were called Yakubi. Jesus Christ spoke another dialect of Syriac.

In 5th century, it was separated from the Roman Orthodox Church and then was separated in itself. Those who were separated from Orthodox Church were called Syrian Kadim or Syrian Orthodox and then the ones who were separated from Syrian Kadim founded Syrian Catholic Church. The patriarch of Syrian Kadim generally used Deyru'z Zafaran Monastery in Mardin as the center. Most of the societies who belonged to this church during the 1st World War years left Turkey. The center of the patriarchate was moved to Humus in 1921 and then to Damascus in 1959.


SİVAS
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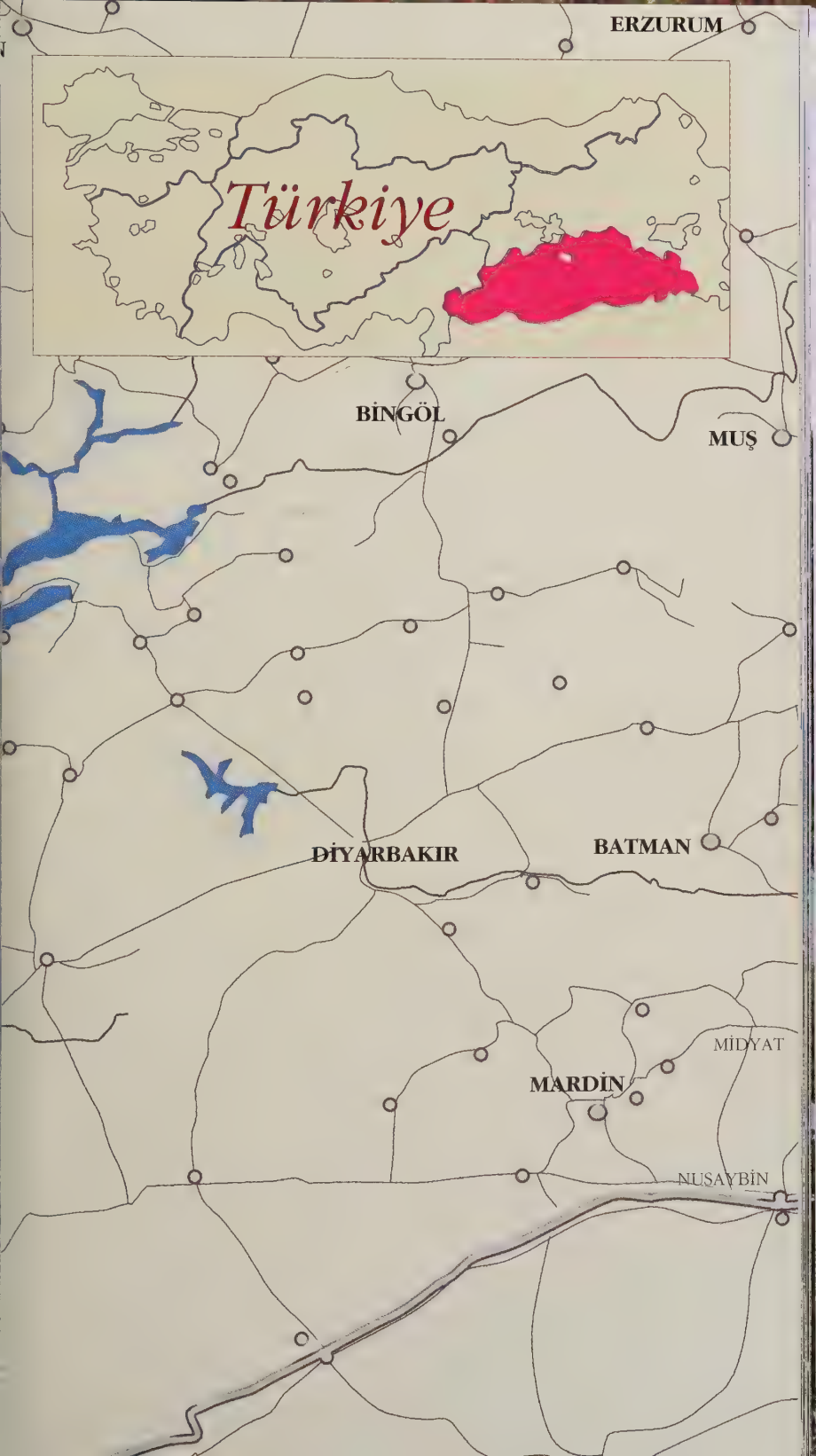
ERZURUM
Türkiye
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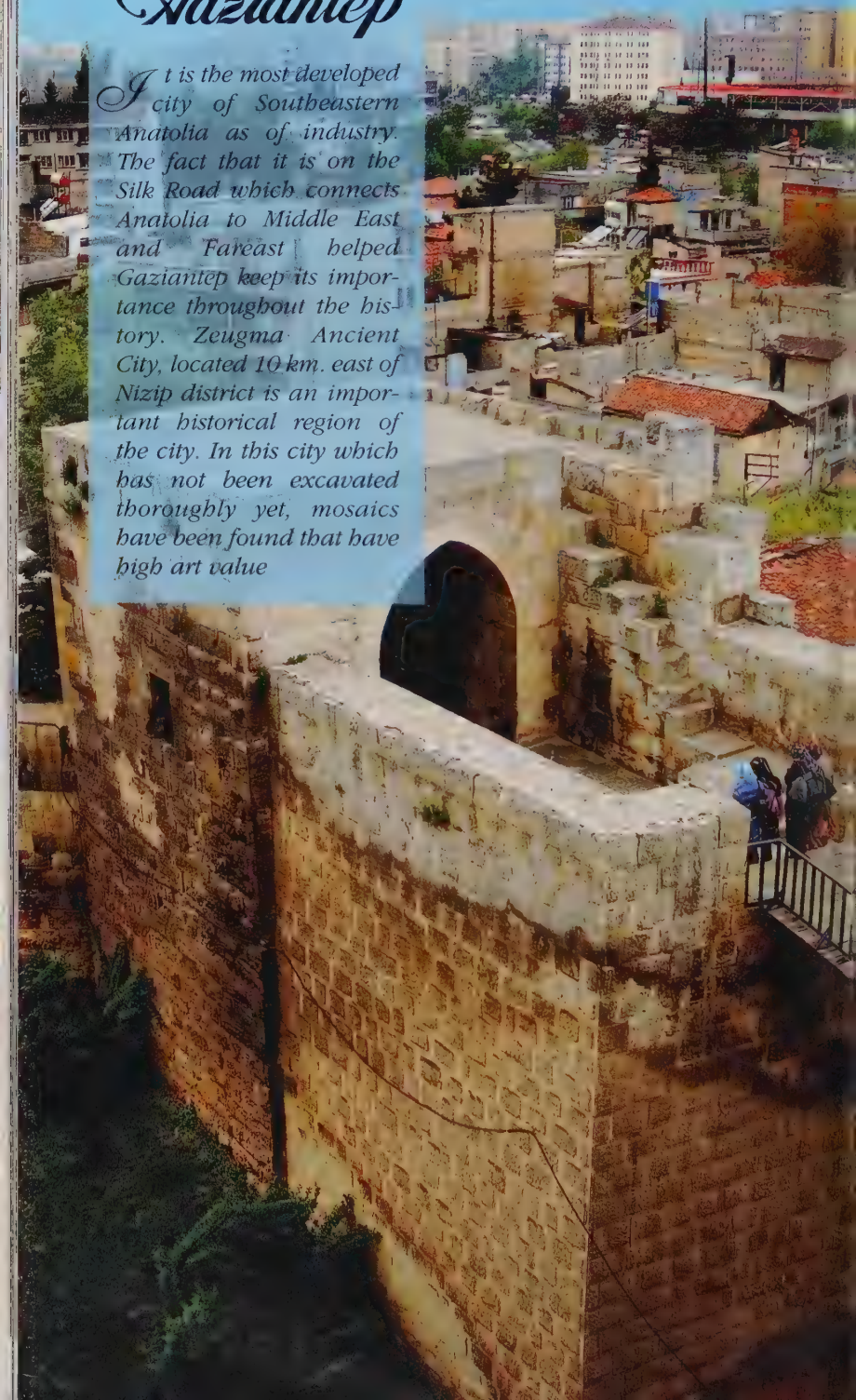
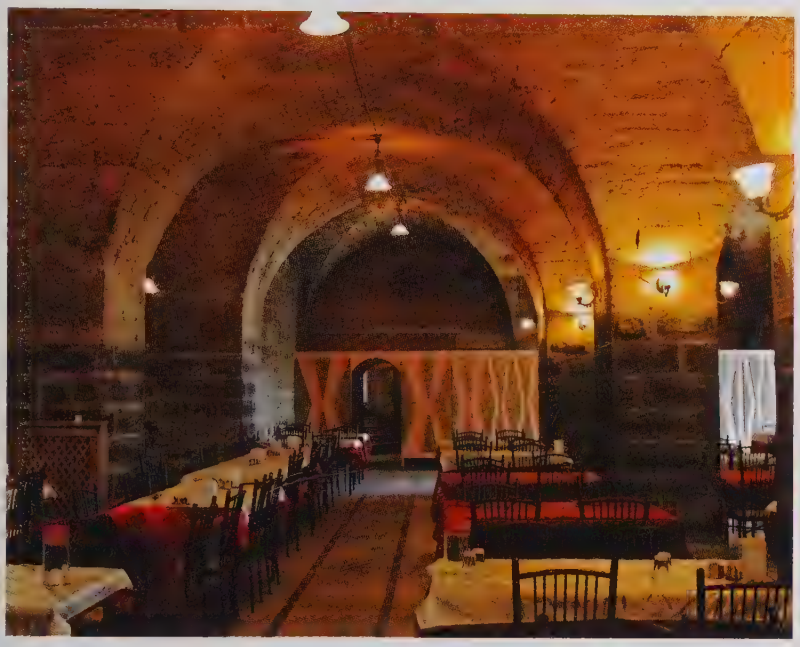
MUŞ
DİYARBAKIR
BATMAN
MİDYAT
MARDİN
NUSAYBİN

Gaziantep

It is the most developed city of Southeastern Anatolia as of industry. The fact that it is on the Silk Road which connects Anatolia to Middle East and Fareast helped Gaziantep keep its importance throughout the history. Zeugma Ancient City, located 10 km. east of Nizip district is an important historical region of the city. In this city which has not been excavated thoroughly yet, mosaics have been found that have high art value

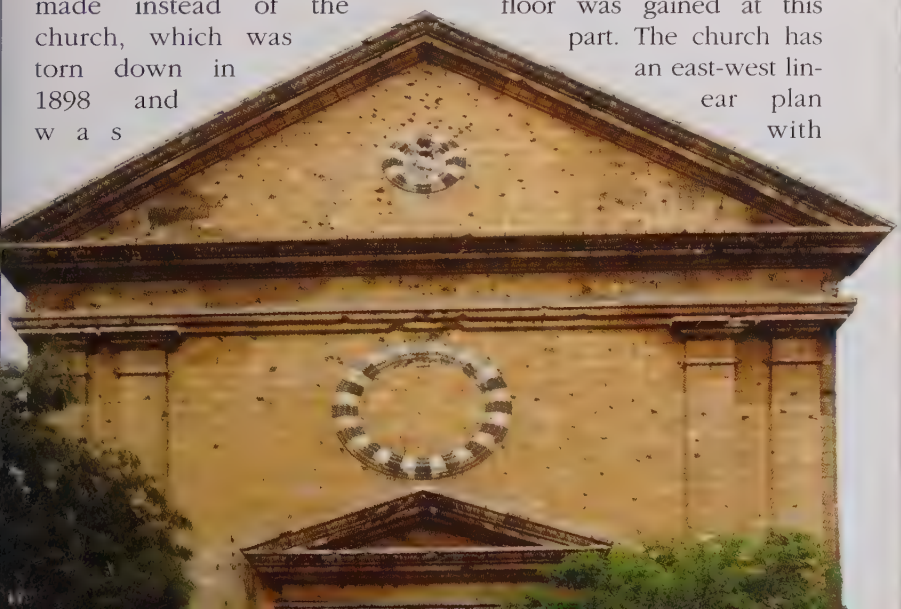




Kendirli Church ground floor.

Kendirli Church

It is at the center of Gaziantep, on Atatürk Street, next to Ögretmenevi. It was made by Catholic Armenians in 1860. Today's church was made instead of the church, which was torn down in 1898 and was opened for religious exercises in 1900. Because the area of the church was sloping, the entrance part is made by a reliance wall. Thus, a ground floor was gained at this part. The church has an east-west linear plan with

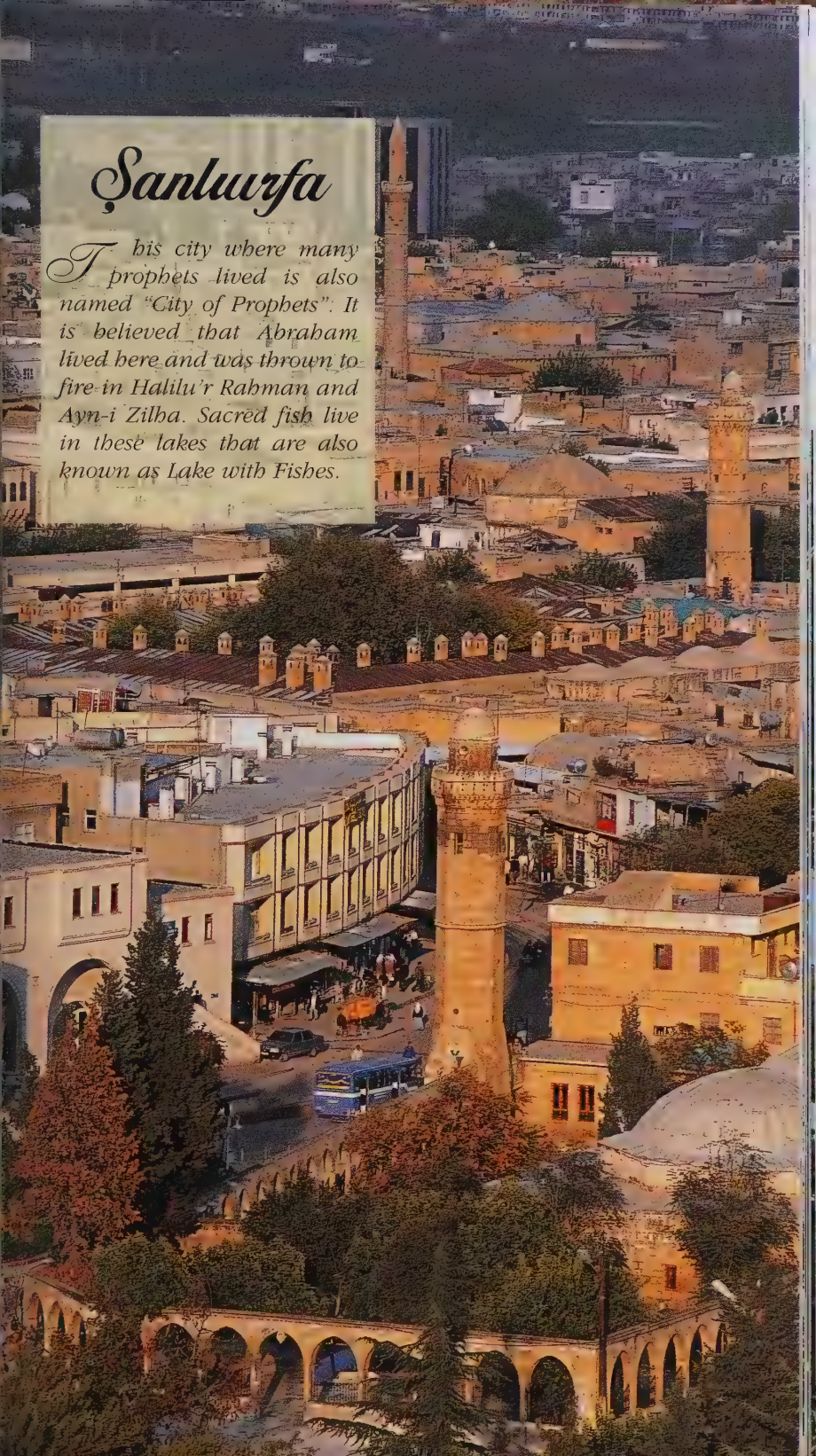


Rumkale.

a hexagon apse. Its ground is paved with red and white stones like a chessboard. The place of worship was covered with cross vault and a broken ceiling from outside. Because, there is no Armenian society today at Gaziantep, the church lost its function. The structure is used by Ministry of Education as meeting room and the ground floor is used as a multi-purpose room by Ögretmenevi.

Rumkale

It is near Kasaba Village, 25 km. to Yavuzeli district. It became one of the main castles of Crusade County, founded by the Crusades in 1098, the center of which was at Şanlıurfa. It was used as the Armenian Catholicism post since 1113. This post continued its existence until it was taken by Egyptian Melik el-Esref in 1292. Rumkale served as the post of patriarchate to Yakubis in 13th century. The castle is ruined today. At Rumkale which was constructed with large and cut stone; there are ruins of the mansion of castle commander, Surp Nerses Armenian Church that dates back to the second half of 12th century, water cisterns and a well.



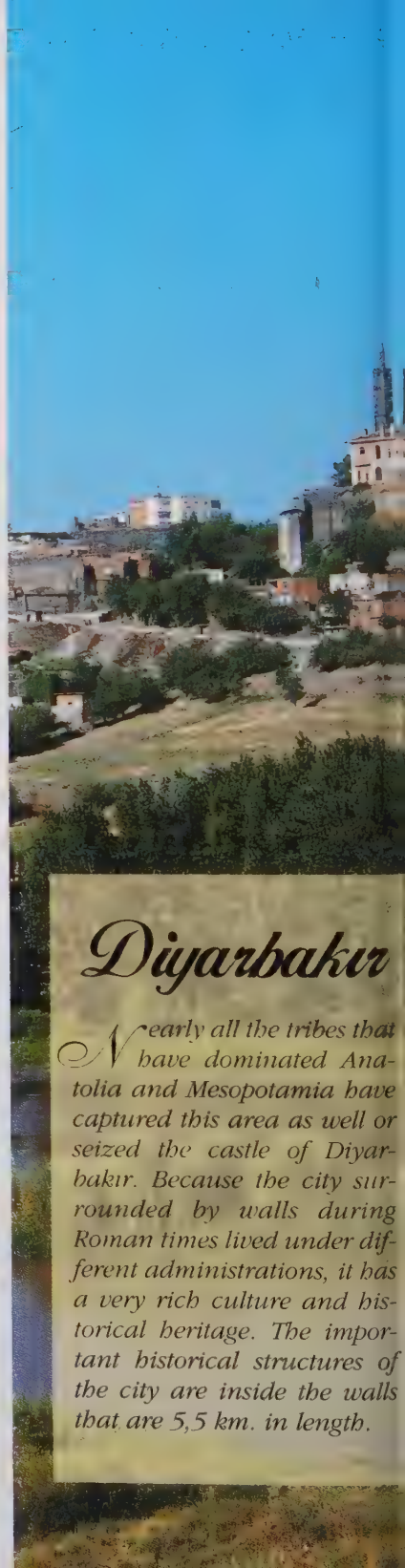
Şanlıurfa

This city where many prophets lived is also named "City of Prophets". It is believed that Abraham lived here and was thrown to fire in Halilu'r Rahman and Ayn-i Zilha. Sacred fish live in these lakes that are also known as Lake with Fishes.

Deyr Yakup (Yakup Monastery)

The structure built on the west side of Urfa Castle, on Damlacık hill is among the first churches of Christianism. It is assumed that it was made on the idol temple by the Syrians. Deyr Yakup is called among the people as "The Throne of Nemrud" or "Fairy Mill". On the ground floor of the structure, there are ruins of monumental tombs that were built for the family members of Aryu, the son of Edessa King Abgar Manu dating back to the 1st century.

Deyr Yakup is a two floor structure with a rectangular plan on east-west direction. The tomb room on the ground floor where Edessa kings are buried is made of block stones. It is assumed that the temple here was used as a monastery at the period of Suruc Episkopy in the 5th century AD and therefore named as Deyr Yakup. The monk rooms carved on the rock at the east of the monastery strengthen this assumption.



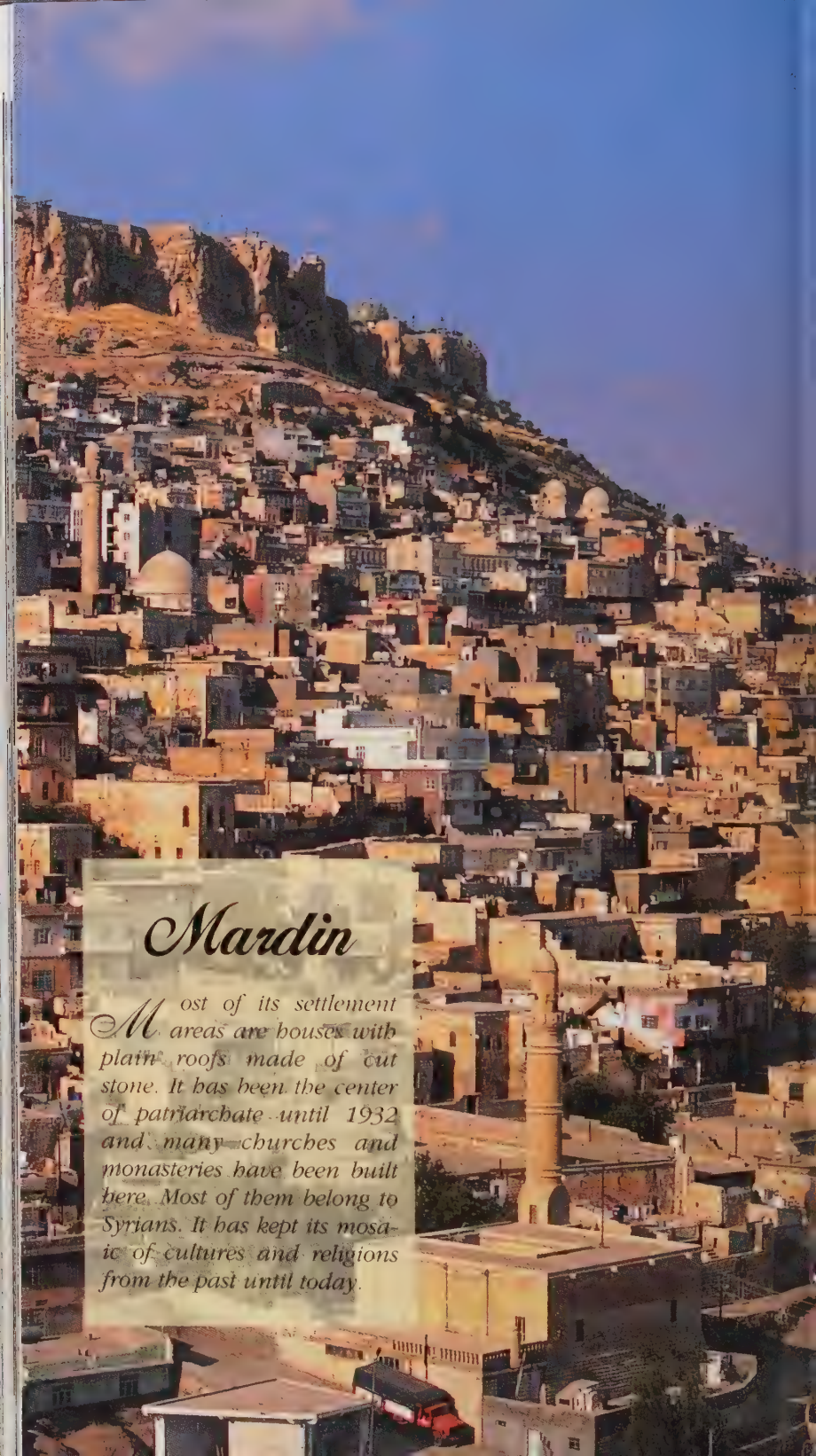
Diyarbakır

Nearly all the tribes that have dominated Anatolia and Mesopotamia have captured this area as well or seized the castle of Diyarbakır. Because the city surrounded by walls during Roman times lived under different administrations, it has a very rich culture and historical heritage. The important historical structures of the city are inside the walls that are 5,5 km. in length.

Virgin Mary Church

This church at Alipaşa Neighborhood belongs to Syrians. There is no certain information about its date of construction and it has reached today through a number of restorations. Syrian patriarchate Yakup II lived here until 1871, the date that he died.

In this church where we meet the most beautiful examples of stone craftsmanship, the structure is also rich for columns, column headings and icons. The apse and the door of the structure that dates back to earlier times also draw attention. It still continues its functions today.



Mardin

Most of its settlement areas are houses with plain roofs made of cut stone. It has been the center of patriarchate until 1932 and many churches and monasteries have been built here. Most of them belong to Syrians. It has kept its mosaic of cultures and religions from the past until today.

General view of Deyrü-l Zafaran Monastery.

Deyru-l Zafaran Monastery

The monastery 4 km. east of Mardin dates back to 5th century. It was the patriarchate center of Orthodox Syrians for 639 years (1293-1932). The monas-tery was built on a complex that was used first as a Sun Temple and then as a castle by Romans. It still keeps its importance even though the patriarchate was moved to Syria in 1932.

The three floor structure was extended with additions made in different periods. Here, a historical Bible and a sacred stone are kept. This stone which is believed to have been placed there on the name of Petrus was brought from Antakya. The structure keeps its originality with its domes, columns, wooden hand crafted doors as well as the stone craftsmanship at the inner and outer walls. One of the most important features of the monastery is that the tombs of 52 Syrian patriarchates are there.

There are cellars, arches and towers surrounding it. It is a magnificent monument among the religious and historical values of the Syrians. Virgin Mary Church and Purple Yakup Monastery are 1 km. north of it.

Worship area of Deyrü-l Zafaran Monastery

Mor Yakup Monastery

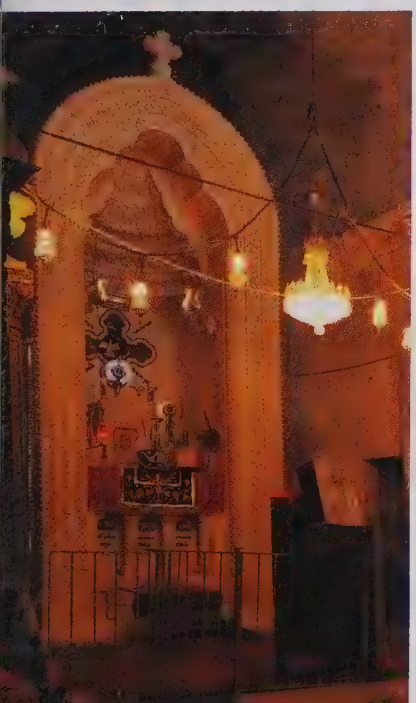
The monastery dated to 4th century is the oldest structure of the region. It was built over an old temple. Mor Yakup, the bishop of Nusaybin opened the famous Nusaybin School in 326 after he participated in Nicaea council meeting. This place was a high level institution where besides religious education, education such as philosophy; literature, medicine and law were given. When Mor Yakup died in 338, he was buried to the ground level of the monastery church. Mor Yakup Monaestry was made of cut stone and rubble stone. The place of worship was covered with the main dome and semi-domes that support it. It continued its function until 19th century.

Deyr-ul Umur (Mor Gabriel) Monastery

The monastery 18 km. east of Midyat district was made on a pretty high hill by Savurlu Mor Samuel and Mor Semun of Kartmin at 397. It was extended with various additions within the historical period and it took over the duty of center of metropolitism between 615-1049.

The structure that turned into the quality of monument with its magnificent architectural examples still keeps its glory. Once it had a library that kept many books. When it was first made, it consisted merely of shelter and worship place for the priests. Afterwards, Virgin Mary Church, Resuller Church, Forty Martyrs Church was added here and Mor Semun sanctuary was made at the southwest of the monastery where Mor Samuel was buried. The dome that was built by the Egyptians and Theodora Dome ornamented with motifs, rising on eight arches draws attention. With the financial help of Teodora, daughter of Emperor Arkadius, it is a dome that is made of cooked bricks in oval shape. It continues to be one of the oldest and active Christian monasteries.

Apse.



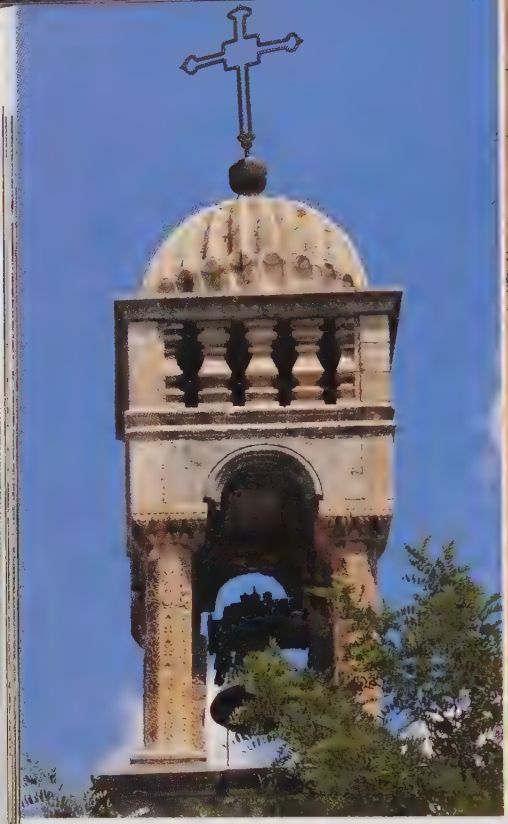
Mor Yusuf Church

The church at the center of Mardin was made by a member of ministry, Mardin metropolite Melkun Nazaryan with the contributions of Hovsep Kazasyan and the Armenian Catholic Society. Its architect is Lole.

It was opened for worship in 1894 and housing was added for the accommodation of the clergy. The church, made with basilica plan out of cut stone is covered with plain roof. Mor Yusuf Church that had a belfry on its top kept many valuable icons. There are 21 columns, six apses and gallery floor inside the worshipping location.

Kırklar Church

The construction at the center of Mardin dates back to 6th century. It has its



Belfry of Kırklar Church.

divanhane (reception room) that is founded in a wide courtyard also presenting the most beautiful examples of belfry and stone carving. The outside of the church that has three entrances is ornamented with stone motifs. The main location is divided into five naves and its apse presents beautiful examples of stone craftsmanship. The original press curtains that are made by root dye protect their value with 400 years old apse doors. In the room within the complex, education was given between the years 1789-1928. Kırklar Church still continues its function.

Above; Mor Michael Church
Below; Protestant Church.

Eastern Anatolia Region

As of square area it is the largest and also the most hilly region of Turkey. Its average height is 2000 meters. Ağrı Mountain in the region reaches up to 5137 meters. This region that covers the eastern part of our country has borders with Georgia, Armenia, Naxcivan, Iran and Iraq. Van Lake which is the largest lake of Turkey is also within the borders of the region.

ARTV
Türkiye
GÜMÜŞHANE
TORTUM
BAYBURT
ERZUH
ERZİNCAN
TEKN
VA
TUNCELİ
BİNGÖL
M

ARDAHAN
ARPAÇAY
SUSUZ
AKYAKA
GÖLE
KARS
Ani
SELİM
ŞENKAYA
DİGOR
SARIKAMIŞ
KAĞIZMAN
TUZLUCA
RÜKÖY
HORASAN
ELEŞKİRT
AĞRI
KARAYAZI
DİYADİN
TAŞLIÇAY
HAMUR
TUTAK
KARAÇOBAN
PATNOS
MALAZGİRT
ERCİŞ
BULANIK
ADİLCEVAZ
AHLAT
KORKUT
Van Gölü
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TATVAN
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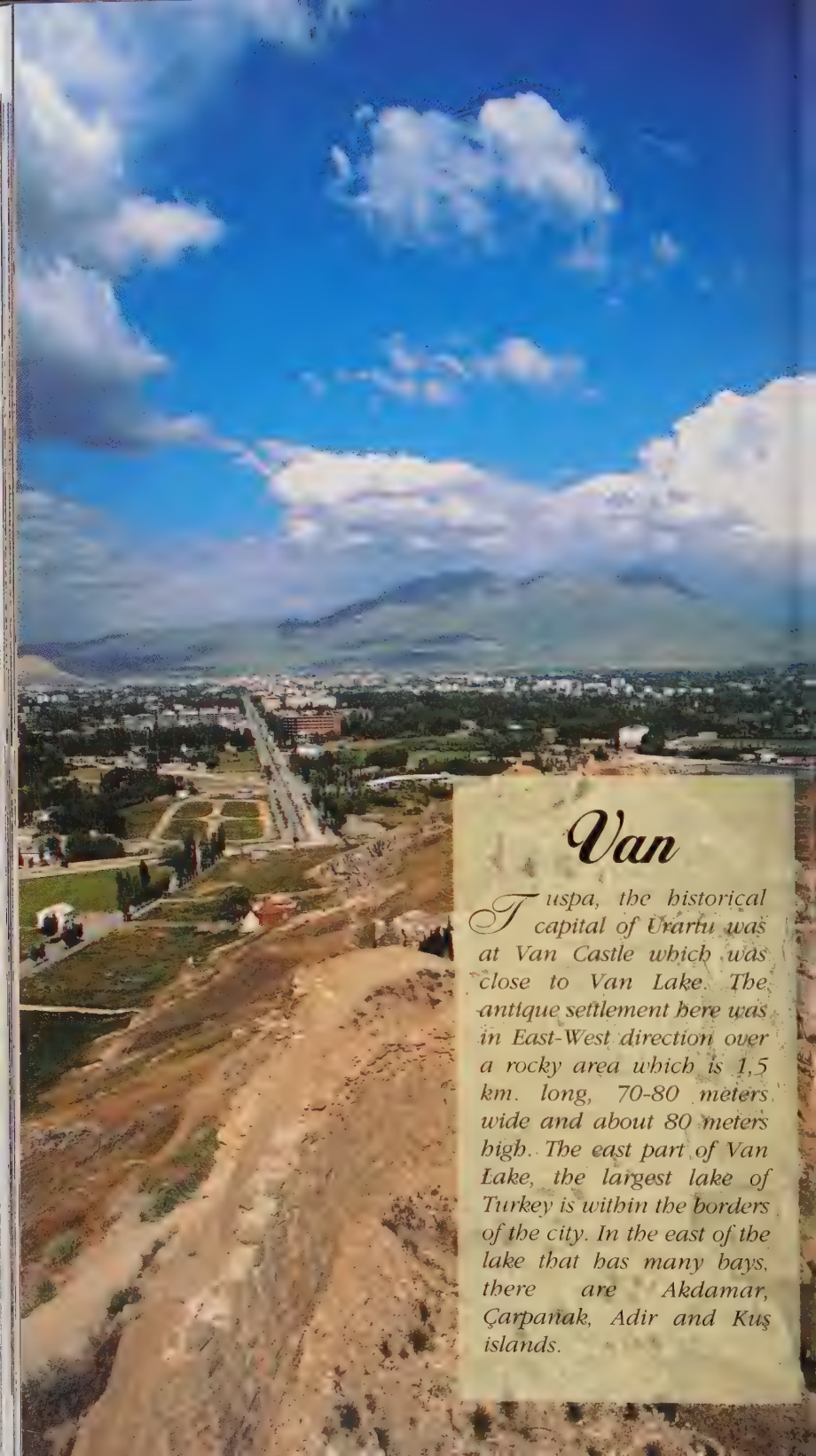


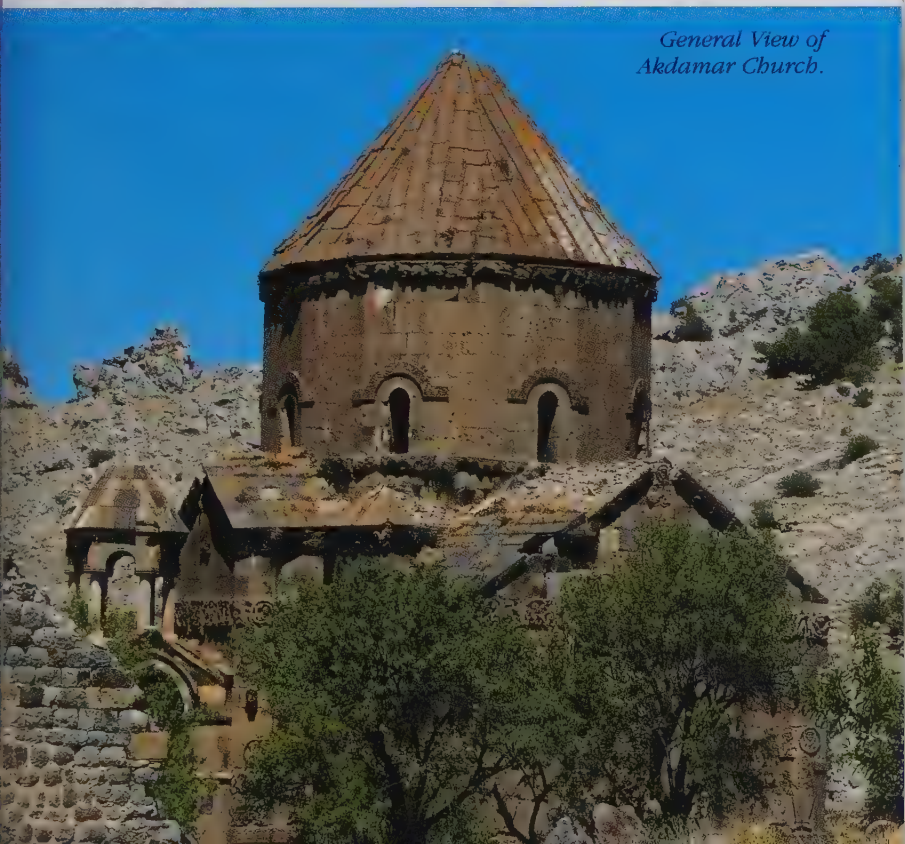
Van

Tuspa, the historical capital of Urartu was at Van Castle which was close to Van Lake. The antique settlement here was in East-West direction over a rocky area which is 1,5 km. long, 70-80 meters wide and about 80 meters high. The east part of Van Lake, the largest lake of Turkey is within the borders of the city. In the east of the lake that has many bays, there are Akdamar, Çarpanak, Adir and Kuş islands.

Akdamar (Ahtamar-Sacred Cross) Church

Akdamar Island where the church is located is 4 km. away from the shore on the 50th kilometer of Van-Tatvan highway. The first structures of the monastery that was improved in time were made by the king of Vaspurakan, Gagik I between 915-921. These first structures consist of church, palace, servant rooms, gardens with terraces and port. Its architect is Manuel. When the Armenian Vaspuran Kingdom disappeared in 1021, the structures were turned into monasteries in 1113 and were the center of Armenian Patriarchate of the region until 1895. At the end of the 13th century, Catolicos III Stephanus made the chapel on the east of the church and in 1296 Zacharias made the adjacent chapel on its southwest. In 1763, jamatun was added to the west of the church and at the beginning of 19th century, an entrance section and a belfry tower was added in front of the south door.

The Sacred Cross Church has a free cross plan in the shape of a four leaf clover. Because of the niche that are placed between the cross arms that open towards four sides, the facades are softened. Ten hexagon dome covers with a high



General View of Akdamar Church.

Van Lake and Akdamar Church.

hoop covers the middle location. The dome is 20 meters high from the ground. The arms of the cross are covered with vault.

The church is mostly famous for its relieves that cover the outside of the structure as rims. On the west frontier; the scene of presenting to Jesus Christ the model of Sacred Cross Church by King Gagik, cross motifs, two lion heads, animals following each other like lions, deer, gazelle and hunting scenes as well as human face are ornamented. In the head piece, Matthew among the writers of the Bible is depicted.

The main topics on the south frontier are: Virgin Mary carrying on her lap Baby Jesus, on her two sides Gabriel and Michael, and the bust of saints and prophets above within medallions. Besides the scene of Yunus being thrown away from the ship, being swallowed by a fish and reaching the land, Prophet Ibrahim sacrificing his son are depicted. In the head piece above, writer of the Bible, Luke is depicted.

The main topics on the East Frontier; saint, apostle and prophet figures have been covered such as John the Baptist, Gregori, James of Nisibi and Prophet Ilyas. Nine relieves of animals, Adam figure inside a medallion and two lion heads draw attention. In the triangle

The dome covering the place of worship and its ruined frescos.

Akdamar Church outside facade reliefs.

head piece, there is John among the writers of the Bible.

Some main topics from the north frontier; two saint figures standing under three saints in medallions, fighting roosters, Samson who killed the lion and the mermaid, Adam and Eve, Prophet Daniel among three Jewish boys and two lions standing head down from the Old Testament. In the head piece, there is Mark, from the writers of the Bible.

Even though, inside the church, it is ornamented with very rich frescos, most of them are torn down or ruined. In the tambour of the dome, there are scenes regarding Adam and Eve and other parts are ornamented with scenes taken from the Bible such as Baptism, Metamorphosis and Crucification.

Çarpanak Church (Ctus Monastery)

The monastery founded on the north of Çarpanak Island near Dibekdüzü Village of Van consists of a church dedicated to Saint Jean, a jamatun adjacent to this, a chapel made on the name of the principle angel, monk rooms, guest house and a cemetery. The church of the monastery is in good condition, but the other

elements of construction are ruined. In an inscription dated 1700, it is stated that it was built in 9th century and then continued its activities without any breaks until 15th century. In its epigraph, it is written that it was rebuilt by master Etienne Falak and monk architect Gregoire in 1462. Saint Jean Church which is a monastery church was rebuilt by architect Koçbar between 1712-1720. Jamatun side and the belfry were made in the middle of 18th century and the monk cells were repaired.

The entrance to the Church is provided through a crown door on its west. This corn door is ornamented with a geometric board and cross lines. The church has a cross plan, covered with a high tambourine central dome over a two separate foot. The apse is designed so as not to bulge from outside and it has cells on both sides. In the inside part, over the outer surface of the structure where frescos are not seen, there are ornaments by carving and relieves. The monastery was deserted in 1918.

Akdamar Church frescos.

Varakvank Monastery (Seven Church)

It is located at Yukarı Bakraçlı Village, 10 km. away from Van. The structures that belong to the monastery consist of St. Sophia Church, Saint Jean Church, St. Maria (Sacred Mary) Church, Sacred Seal Chapel, Jamatun, Sacred Cross Church and Saint Sion Church (library). Most of these structures have not reached until today and they are ruined. The monastery was made by Armenian Vaspurakan King Senekerim (1003-1021).

The oldest one of the structures that forms the monastery was St. Sophia Church. Khosus, the wife of King Senekerim had it built in 981 with the belief that a part of the holy cross would be protected.

This church with a dome and clover plan collapsed in 1648 earthquake and could not be restored. Only its apse has reached today.

Saint Jean Church was constructed adjacent to the north wall of St. Sophia Church with a three leaf clover plan. The church which was standing until 1915 was torn down and could not reach today.

King Senekerim, had Sacred Mary Church built as well where the tombs of him and his wife would also be placed at. It had a plan of four clover leaves and was built by rubble stones. The entrance door is surrounded by moldings and it has the look of a monumental crown door with its ornamental lines and 4 meters of width. The dome that covered the middle of the location with clover plan could not reach today. The inner location consists of niches that open to four directions and rooms that are placed on their corner. The cell on the northwest opens to Sacred Seal Chapel.

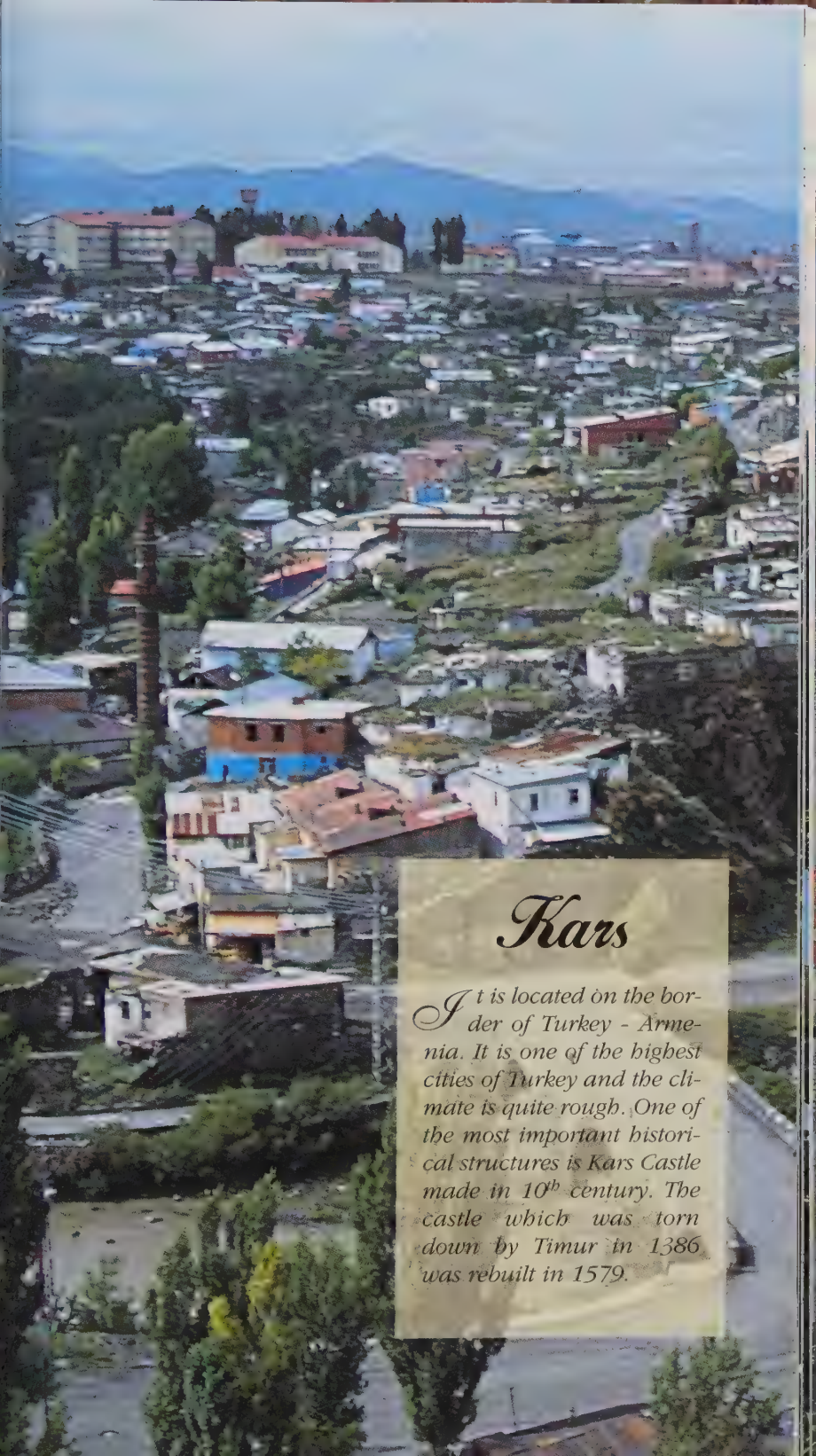
Sacred Seal Chapel was built on northwest of Mother Mary Church and adjacent to it. This church could be reached with a corridor from Mother Mary Church. Today, it is ruined.

On the west of Mother Mary Church, there is a big hall

known as jamatun. On an epigraph on the door of the Jamatun, it is written that the section was made by architect Titatur in 1648. The jamatun with the size 14 x 14 has a square plan and nine sections. Each of the sections that are separated with sharp arches is covered with domes. Most of these domes are ruined. In the frescos in inner parts; Principle Angel, Priest, Saint and war heroes were ornamented.

The Sacred Cross Church on the north of the jamatun was added in 1817. It is covered with vaults and it has single apse and nave.

Another structure is the Saint Sion Church (library) added to the south wall of jamatun in 1849. Its walls are built with two lines of bricks and one line of stone, it has rectangular plan and single nave. It is covered with vault.



Kars

It is located on the border of Turkey - Armenia. It is one of the highest cities of Turkey and the climate is quite rough. One of the most important historical structures is Kars Castle made in 10th century. The castle which was torn down by Timur in 1386 was rebuilt in 1579.

Ani

Ani Ruins within the borders of Ocaklı Village 50 km. away from Kars are situated in the west side of the Arpaçay River that forms the border of the lines of Turkey - Armenia. It was an important Armenian settlement in 10th century. Ani Ruins was founded by Bagratlı Dynasty and there are many bases of church and structure ruins. The walls that were started to be made between 977-989 surround the city from three sides. The steep hill of Arpaçay Valley where there is no border has protected the city naturally.

In 1045, the city was captured by Byzantines. In 1064 AD, it was conquered by Selchuk Sultan Alparslan. In the Turkish period, a palace, a caravanserai, two mosques and two hammams were built. Ani which was later on conquered by Georgian Atabey became the ruling area of many states. It lost its previous importance by Mogolian loot in 1239 and 1319 earthquake.

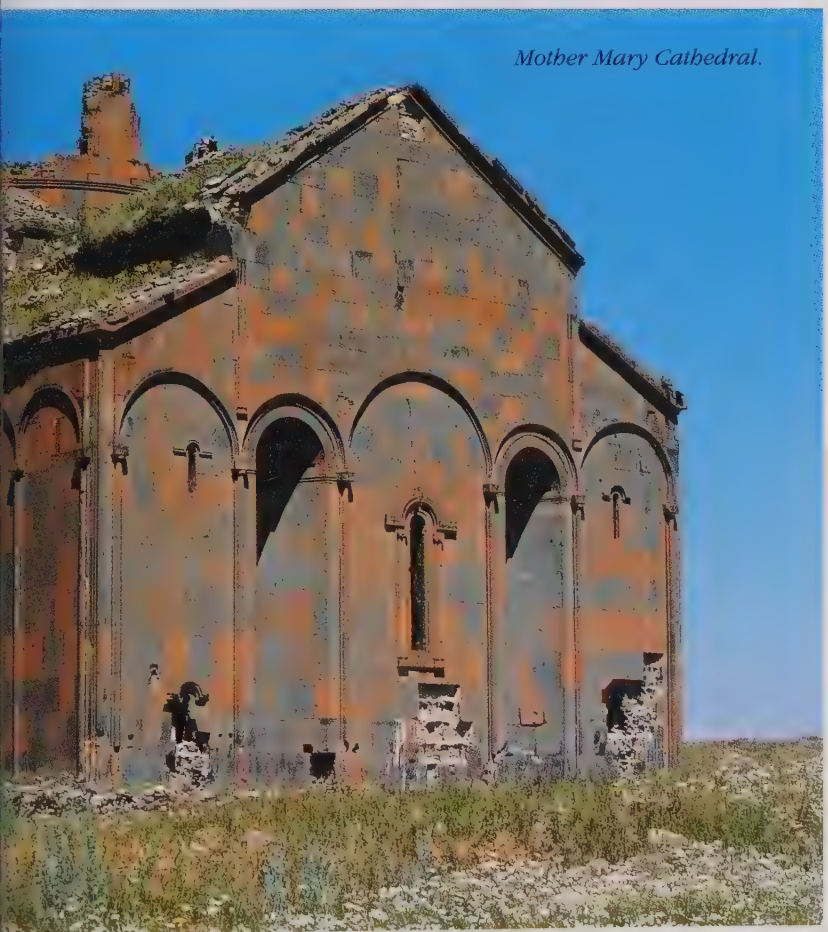
Cathedral of Mother Mary *(Fethiye Mosque)*

The construction of the cathedral in Ani town center started in the period of Sembad II (977-989) and it was completed in 1001 with the order of Queen Cathranide, the wife of King Gagik I Bagratid. The architect of the cathedral which was the greatest structure of Ani is Tridat who also repaired Hagia Sofia in Istanbul. The cathedral was turned into a

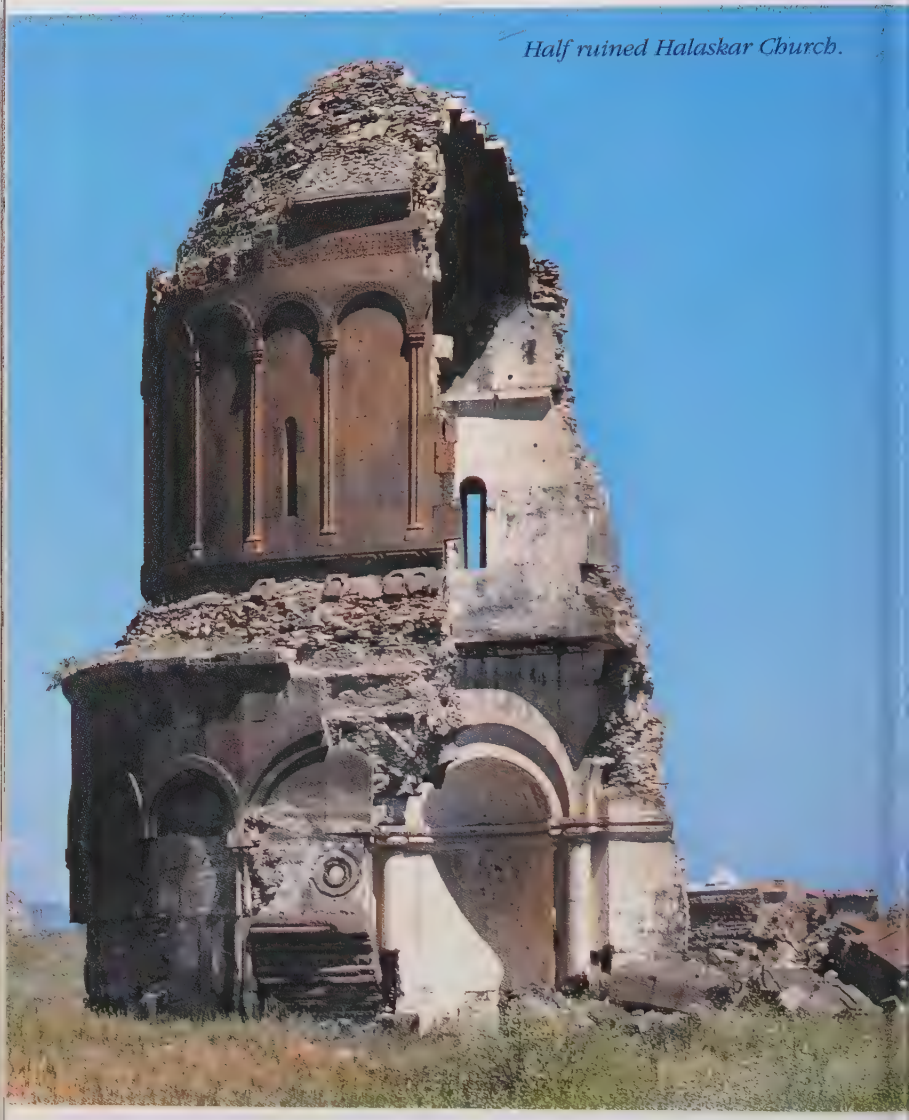
mosque with the conquest of Ani in 1064 by the Great Selchuk Sultan Alparslan. The structure which was made under the name of Fethiye Mosque in honor of the conquest was used as a mosque until Kıpçak invasion in 1124. The structure which was opened for Christians use again ended its religious services with the collapse of the dome in 1319 earthquake.

It is in a basilica plan with dome and it was constructed from red tufa stone. The apse is kept large and cells were added to both sides. The three entrances of the construction are organized as common door on the west, patriarchate door on the north and king door on the south.

The outside of the construction is surrounded by relief columns and arch lines that connect them. Among the relief columns ornamented, thin and long windows with relieves and frames were placed. On the apse of the cathedral, there are traces of frescos which are assumed to be made in 13th century.



Mother Mary Cathedral.



Half ruined Halaskar Church.

Halaskar (Surp Pırgıç, Keçeli) Church

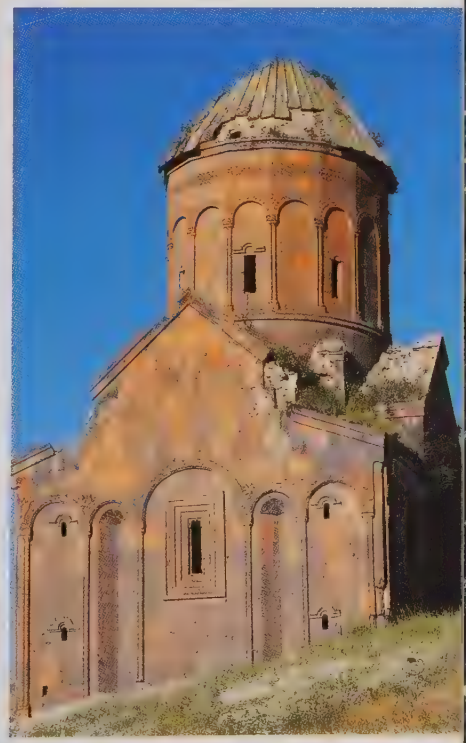
Prince Abulgarib Pahlavid of Bağrat had the church on the southeast of Ani built between 1034-1036. It's eastern facade was totally destroyed in 1930's. The other half of it that is standing also has the risk of collapse. The twin jamatun for the accommodation of the pilgrims was built in 1193 and belfry was added in 1291. These structures that were added afterwards were destroyed apart from the traces that are seen. The dome of the church was repaired by architect Vasil in 1342.Halaskar Church has a circular plan and niches are lined

in the inner part. The dome that covers the worship location rises over a high tambourine. As in the other structures in Ani, it has a mobile facade look. The line of blind arches in outer facade and tambourine of the dome surround all the surface of the church. Thus, the outside surface of the church has a magnificent look. In the inner parts, frescos may be seen in the niches that are standing and faded frescos in the half domes.

Surp Krikor (Şirli, Tigran Honents) Church

This church in the east side of Ani is situated in the steep rocks that descend until Arpaçay. In 1215 it was built by the rich merchant Tigran Honents and dedicated to Surp Krikor. The middle part of the church with rectangular plan is covered with a high tambourine. The weight of the tower is carried with four sequins adjacent to the walls and arches that connect them. The outer facade had fake arches. Another important feature of the church was that it was ornamented with frescos. For this reason, it is also called the church with pictures. The frescos had two topics; they are scenes about the life of Jesus Christ and the life of Surp Krikor.

In the outer facade, animal motifs were settled among the relief columns. In the narthex, the scene can be seen around the entrance door about the lament of Crucification and Mary. On the dome, there are the scenes of apostles and rising to the sky. On the eastern part of the church, there are scenes of the life of Jesus such as Good News, Birth of Jesus, entering to Jerusalem. In the half dome of the apse, there is the figure of Jesus and under that; there is the scene of communion. The west side of the church is ornamented with scenes where the life of Surp Krikor is the topic.



Fresco samples from Ani.

Apostles Church *(Kümbet Mosque)*

On the south skirts of Kars Castle, the structure which is in Kaleiçi Neighborhood was built by Bagratlı King Abas (929-953) who made Kars a capital between 932-937. The researches of middle era mention this structure as a cathedral. There is no epigraph of this structure that comes until today. After Selchuks captured Kars, it was turned into a mosque in 1064 and became a church again in the coming years and then turned again to a mosque in 1579 during Ottoman times. With the siege of Kars by Russians, it was used as a Russian church between 1878-1918. A belfry was added on the side in 1890, however this tower was torn down in 1918 and served again as a mosque again. The church was constructed with proper stone blocks and rubble stones. Four niches with a central plan, four leaf clover plan opens to the sides. The structure that forms an exact square is covered with a conic dome. On the outer surface, on the points where the blind arches that turn around the structure are combined, there are relieves that depict the 12 apostles. In the inner part, heads of bull, eagle and human were depicted.

Outside view of Apostles church.

Erzurum

It is one of the highest cities. It is located in the skirts of Palandöken Mountain (3185 m). This mountain is among the most important ski centers of Turkey.

Osvank Monastery Church

Osvank Monastery Church at Uzundere district of Erzurum, was started to be built in 961 by Adanese III in the period of Bağratlı Dynasty as is learned from its epigraph and completed by Magistras Bağrat in 966. The architect of the Georgian church is Master Grigor of Osk.

The church with a cross plan draws attention with the stone braid inside and outside as well as the stone ornamentation. The middle part is covered with a high tambourine dome. Relief columns and blind arches surround around the tambourine of the dome. Twelve thin windows are placed in the tambourine.

The half dome of the apse as well as the room of the long arm of the cross were completely ruined. On the walls of the long arm, there are circular arched niches from properly cut stones. Over them, again a window with arches were placed. The additional structures behind the church; hammam, dormitory, baptistery, houses of priests and the kitchen are ruined today. With these additional structures, the roof was restored during Byzantine period at the beginning of 11th century.

Haho Monaestry Church *(Bağbaşı Stone Mosque)*

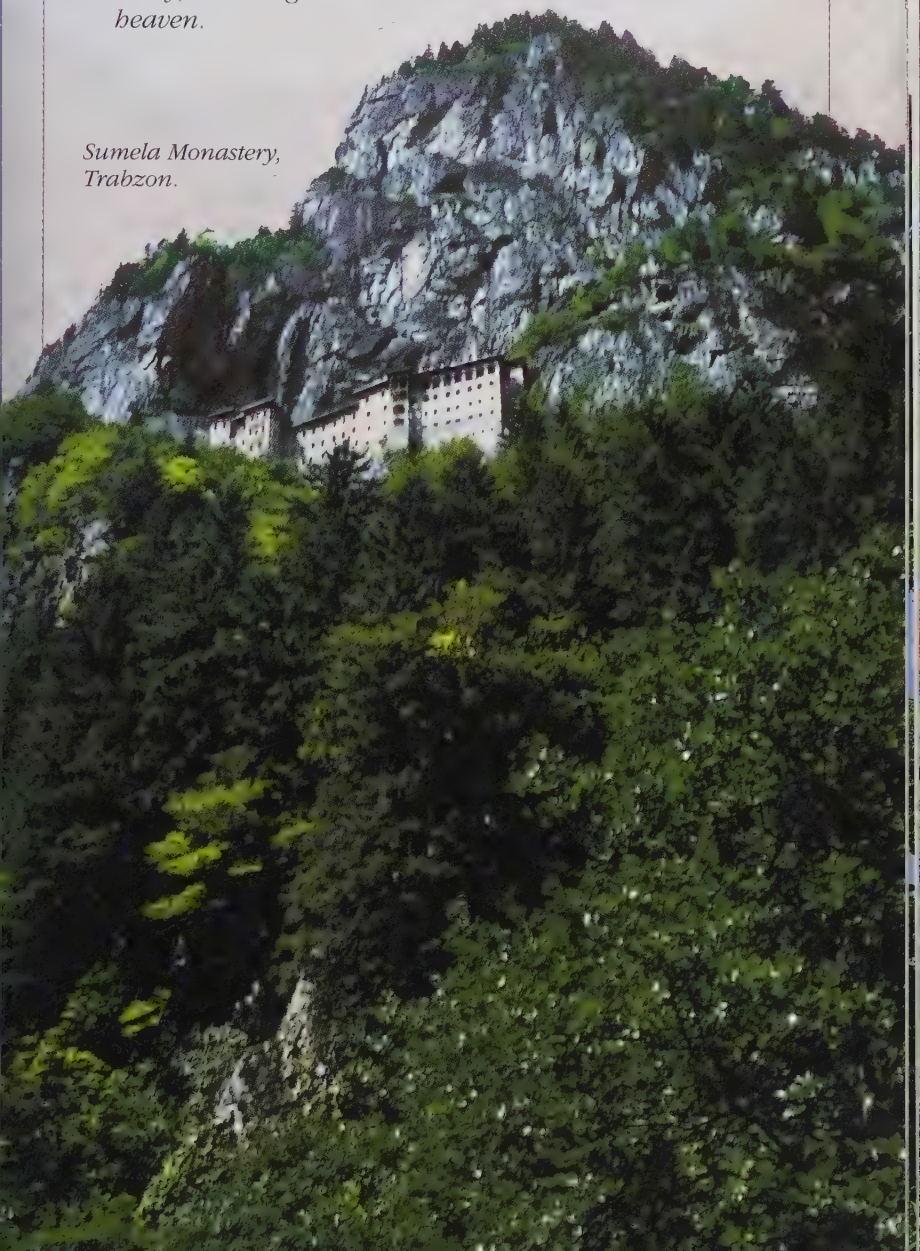
The church at Tortum district, Bağbaşı Village is a Georgian Church made at the period of Bağratlı Dynasty at the end of 10th century. It was dedicated to Mother Mary. From Haho Monastery, a part of the surrounding wall, Mother Mary Church, two chapels inside the wall and six chapels in the close surrounding have reached until today. The church made of properly cut stones has the plan of a cross. There is a belfry in three floors next to the entrance. The main location is divided into three naves with two support lines. The part above the apse of the church rises like a tower. With a high tambourine dome that sits on the pan datives in middle part, the arms of the cross are covered with vaults. With fourteen windows, eight of which are in the tambourine of the dome, the place is illuminated. The cells on both sides of the apse open directly to the arms of the cross.

The frescos of the structure were plastered when it was turned into a mosque. In the parts where the plaster is torn down, the frescos can be seen. In the apse, a part of the saint figures, eagle figure on the south cross arm window as a relief and the Cross Rising to the Sky on the south cross arm draw attention. The structure that is used as a mosque today is in good condition.

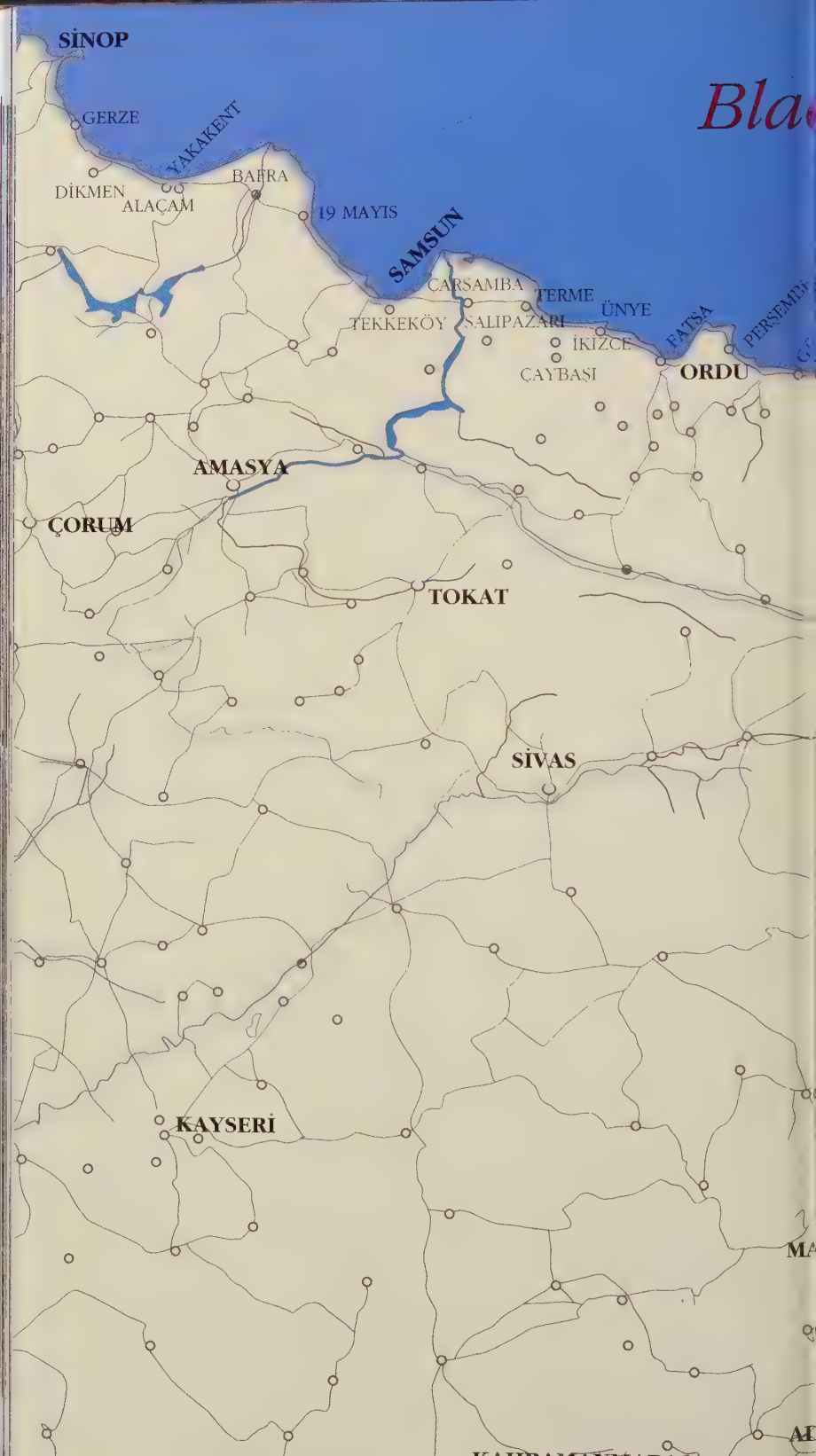
Öşvank Church.

Black Sea Region

The region that covers the north of Turkey has the richest forest area of the country. It leads until Georgian border starting from Sakarya Plains in the west. The abundance of uncorrupted area and the culture of transhumance that have carried its local features until today, it is a green tourism heaven.



Sumela Monastery, Trabzon.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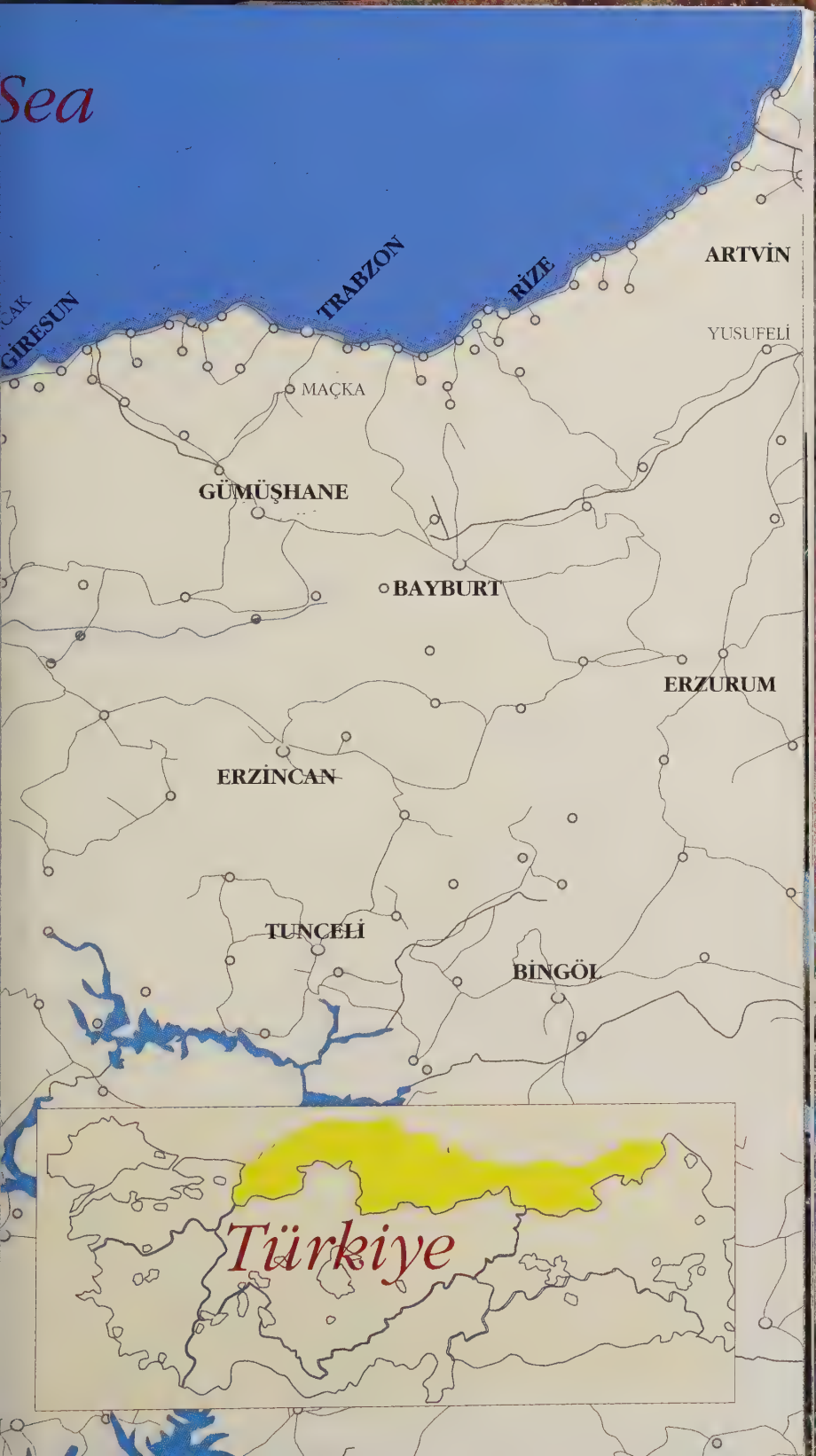
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BAYBURT
ERZURUM
ERZİNCAN
TUNCELİ
BİNGÖL
Türkiye

Sinop

Sinop which is the north point of Anatolia is founded on Boztepe Tip and Peninsula. It has many more bays and gulf as opposed to other cities of Black Sea shore. It is quite rich as of natural beauties.

Balatlar Church.

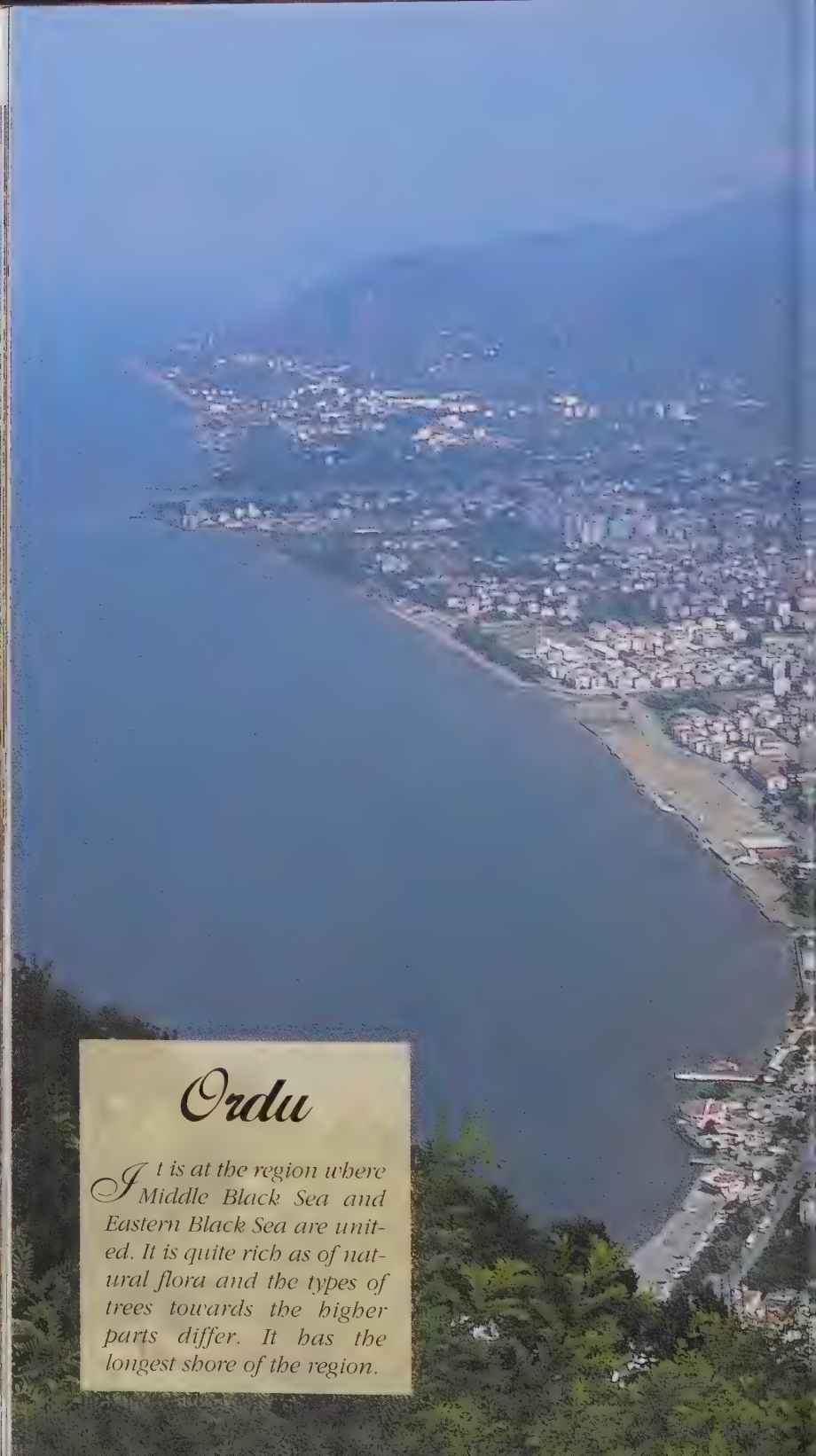
Balatlar Church

The church at Ada Neighborhood was built in 660 at Byzantine period. It covers an area of 3000 m^2 with the remains of structures that surround it. The church that displays a beautiful example of the period as of stone and brick craftsmanship is a basilica with a rectangular plan. Its east and west walls have been collapsed, its north and south walls are partially standing. Its apse is in good shape and there are frescos of Jesus, Mary and the apostles here. These frescos are ruined.

Even though the ownership of Balatlar Church belonged to a person, it was publicized in 2000 by the Ministry of Culture of Tourism and opened to visitors after the surrounding was organized.

➡

Pages 376-377 : Wall frescos from the inner area of Balatlar Church.



Ordu

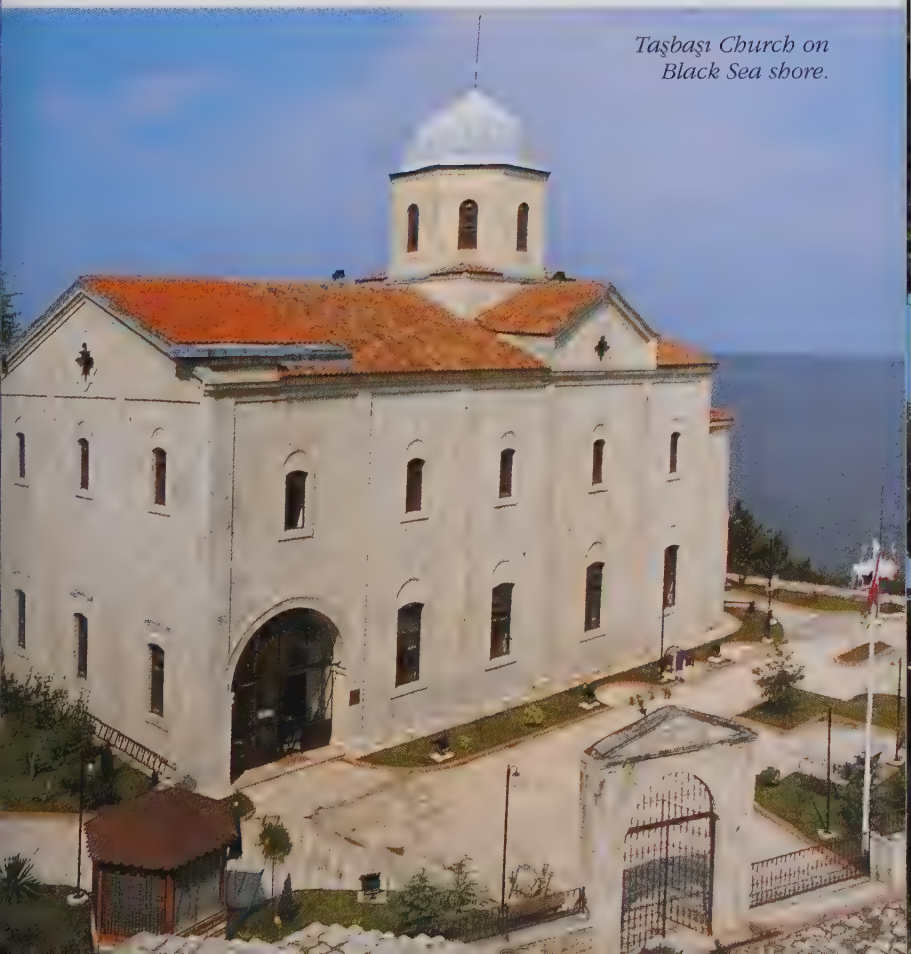
It is at the region where Middle Black Sea and Eastern Black Sea are united. It is quite rich as of natural flora and the types of trees towards the higher parts differ. It has the longest shore of the region.

Taşbaşı Church

The church located in Ordu city, Taşbaşı neighborhood was built by the Romans who lived in the region in 1853. It was made of cut stone and built on rectangular plan on east-west side.

The place of worship is divided into three naves with three columns of two rows. The middle area is covered with a high tambourine dome. On the tambourine of the dome, thin, long windows are placed. The main area is illuminated with windows on north - south walls. The main apse and the small apse adjacent to it bulge towards outside.

It is understood from the ruins on the north of the structure that there were many buildings of settlement and social locations such as schools. Taşbaşı Church which was used as a prison for a while was restored by the Ministry of Culture and turned into a Culture Center on 10th, April, 2000.



Taşbaşı Church on Black Sea shore.

Giresun

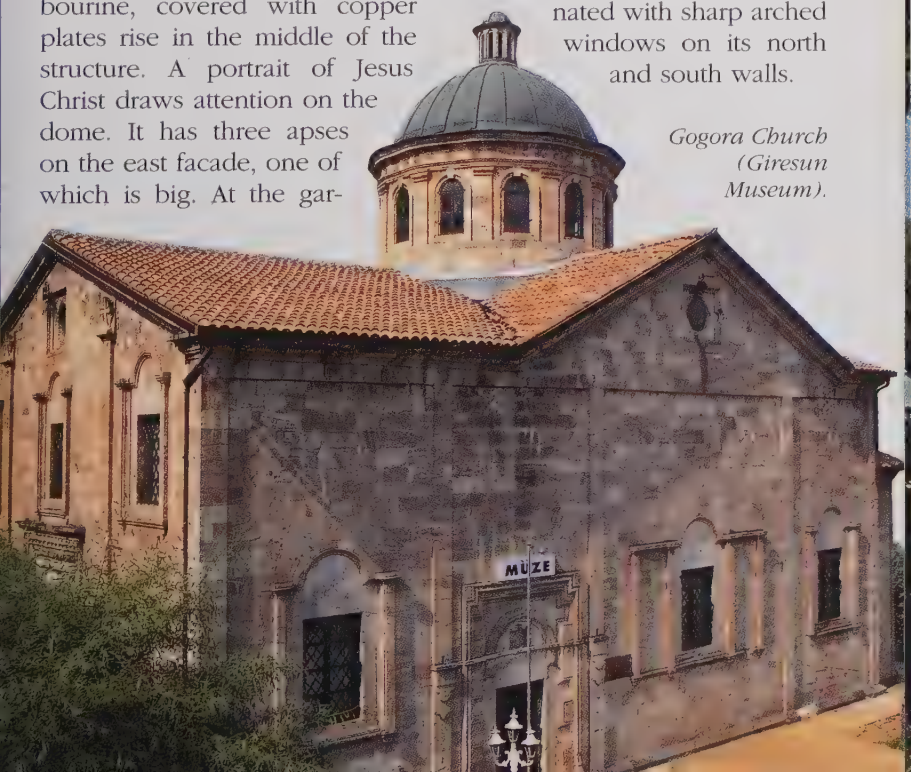
It is founded on a peninsula that goes towards the sea. Because of its suitable climate, the forests start from the shore. Over the top of the peninsula, there is Giresun Castle. 2 km. away from the shore is Giresun Island which is the only island of Black Sea.

Gogora Church (Giresun Museum)

The center of the city is at Sokakbaşı Street. It was made by the Romans in the middle of 18th century. It continued its function until 1923. The structure which was left empty from this date until 1948 was used as a prison between the years 1948-1967. It was left empty again between 1967 - 1982 and was under the danger of collapse. It was restored by Ministry of Tourism and Culture between 1982-1988 and opened to service in 1988 as a museum. The main entrance door is on its west. The church built from properly cut stone is covered with ruffle roof. It has a cross plan and the place of worship is divided into three naves. A dome with a high tambourine, covered with copper plates rise in the middle of the structure. A portrait of Jesus Christ draws attention on the dome. It has three apses on the east facade, one of which is big. At the garden of the structure that continues its activity under the name Giresun Museum, stone works are exhibited. Just on the north of the museum building, there is another historical building of three floors from the ground which is known as a priest house. The priest house which was redone in 1993 according to its original continues the administrative function of the museum.

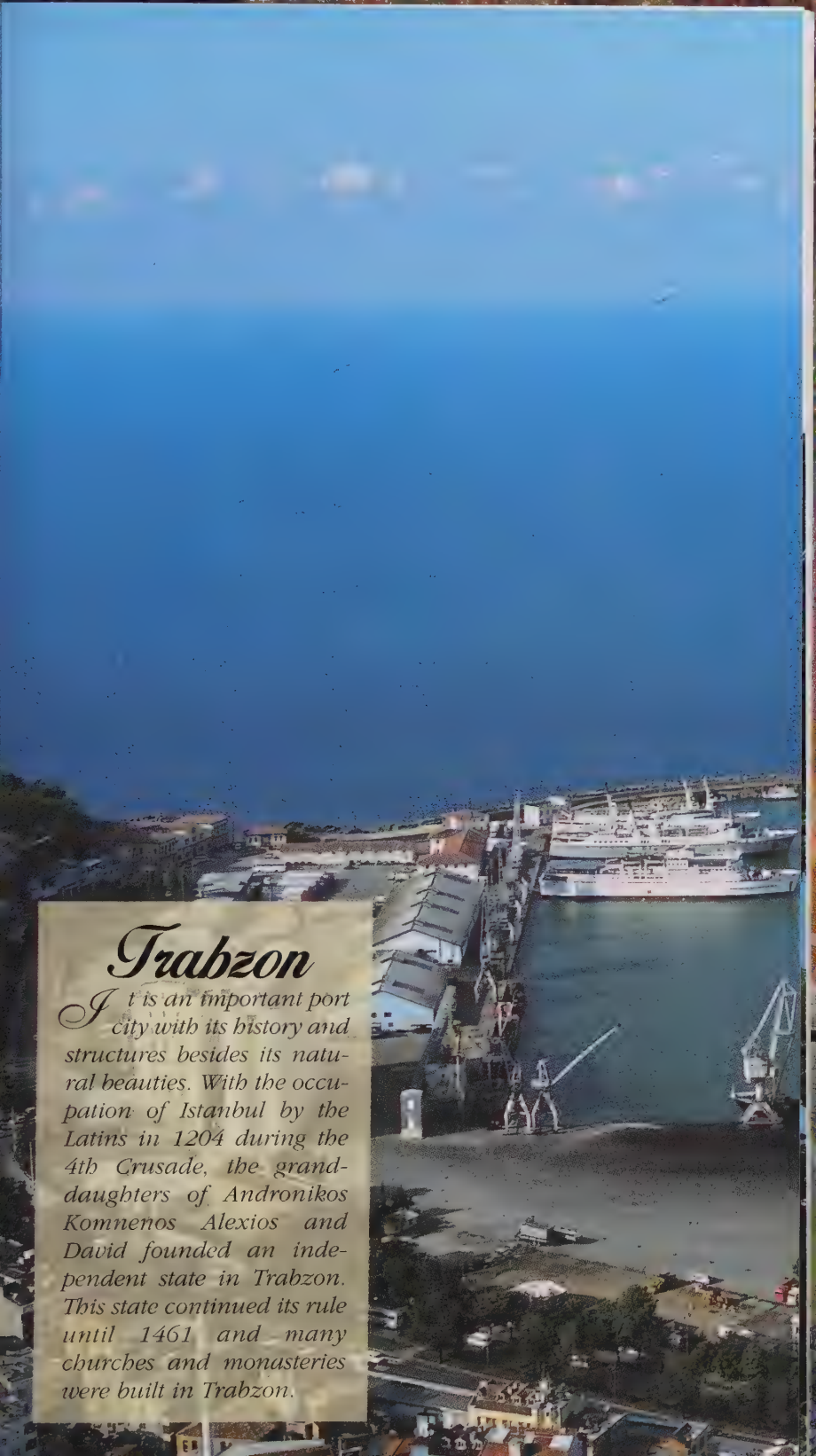
Catholic Church

The church at Çınarlar Neighborhood was made in 18th century and used as a children's library today. The structure that was built from cut stone has the plan of a three nave basilica. It is illuminated with sharp arched windows on its north and south walls.



Gogora Church (Giresun Museum).

Giresun Catholic Church.



Trabzon

It is an important port city with its history and structures besides its natural beauties. With the occupation of Istanbul by the Latins in 1204 during the 4th Crusade, the granddaughters of Andronikos Komnenos Alexios and David founded an independent state in Trabzon. This state continued its rule until 1461 and many churches and monasteries were built in Trabzon.

Hagia Sophia Church

It was built during the period of Trabzon Emperor Manuel Komnenos I (1238-1263). It is situated within the monastery complex 2 km out of town and 100 meters inside the sea. The church was turned into a mosque in the following years after the conquest of the city in 1461. The structure which was damaged in 1868 went through a decent repair with the support of Rıza Efendi of Bursa. It served as a warehouse and military hospital by the Russians who occupied Trabzon during World War I. It was restored by the General Administration of

Trabzon Hagia Sophia. (Hagia Sophia Museum).

Associations and Edinburgh University between 1958-1962 and opened for public in 1964 as a museum. There is the belfry of the church 25 meters on the west of the church that dates back to 1427. The chapel on the north with columns and three apses is older than the building.

The structure that displays a beautiful example of late Byzantine church has a cross plan. It has three entrances on its south, north and west sides. The middle area is covered by a dome of 12 corners that is carried by four marble columns. The other parts are covered with vaults. The place of worship is divided into three naves and the east of each nave ends with an apse.

Above; Jesus and saints. Below; the frescos of Last Supper

Hagia Sophia Church is very rich as of stone craftsmanship and frescos. It is seen that its south side is richer as of stone craftsmanship. The scenes of Adam and Eve are ornamented as relieves. Over the keystone of the arch, the motif of a single headed eagle is placed which is the symbol of Comnenos rule that continued for 257 years.

The inner part is ornamented with frescos. On the dome, there is Jesus the Pantokrator and angels below that reflect the divine side of Jesus Christ. Over the pandatives, there are scenes of Birth of Jesus Christ, Cross, Landing on Hell and Baptism, and on the West side, the last supper, miracles of Jesus Christ on the narthex and symbols of writers of the Bible. Hagia Sophia church includes many more frescos along with these.

Ornaments of column headings.

Hagia Sophia main dome.

Small Ayvasıl Church

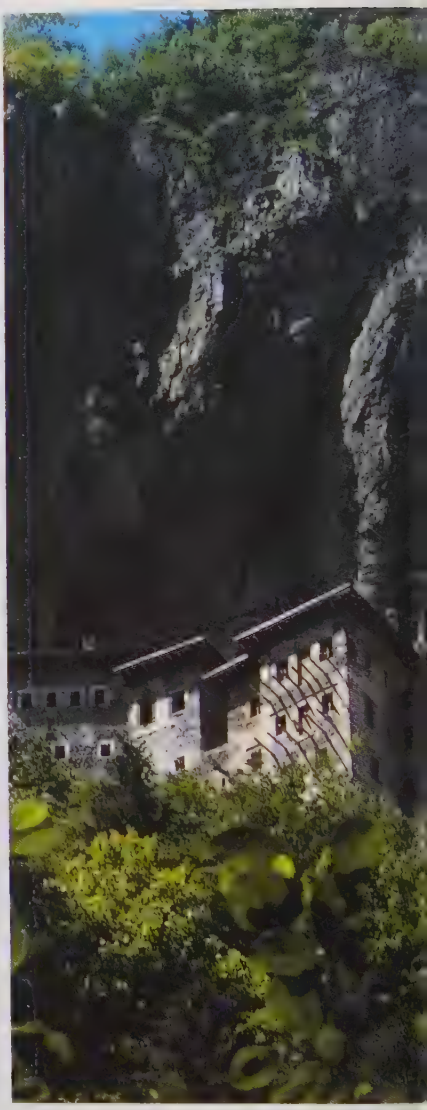
The structure at central Maras Street, Hartama Street is among the oldest churches of the city. The church which is assumed to have been built on 7th century has an epigraph on its entrance door stating that it was restored by Emperor Basileus I between 884-885. Again here can be seen the relief of a guard with shield and spear standing with an angel in lying position. The church that is a three nave basilica does not have a narthex. The naves that end with an apse are covered with vaults. The frescos inside are ruined.

A statue of Santa Maria Church.

Santa Maria Church

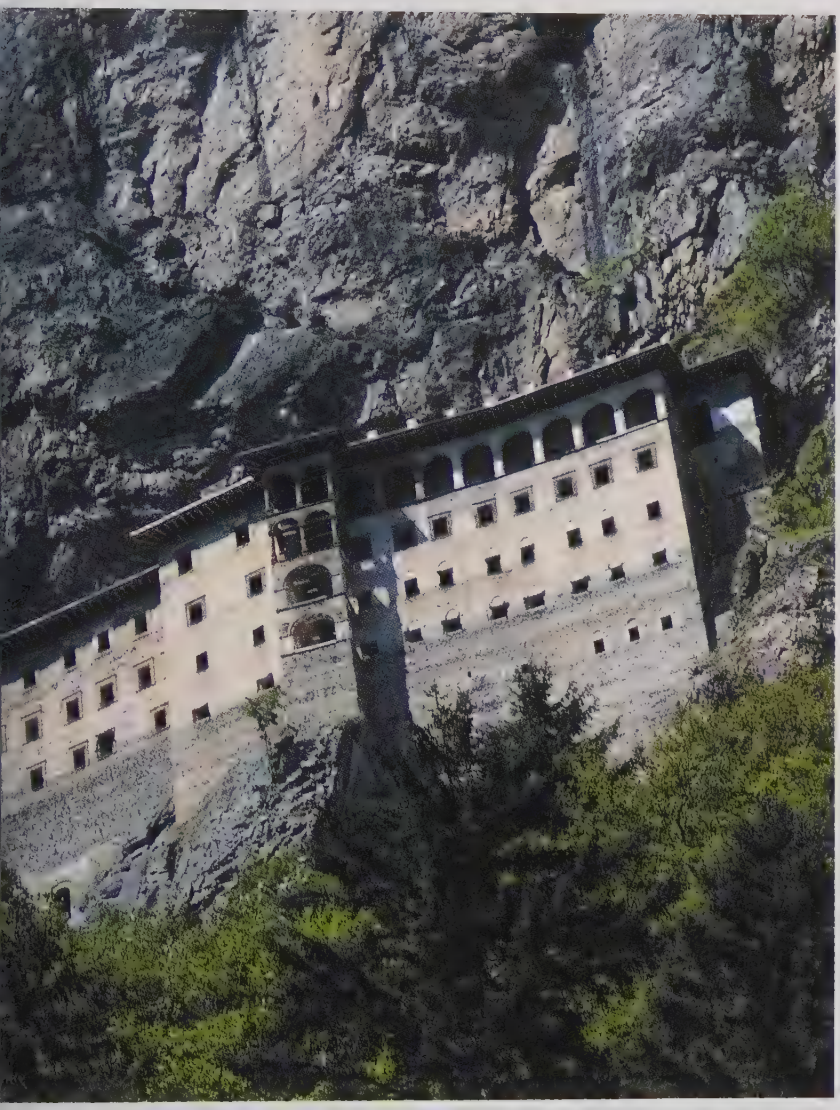
The church at central Kemerkaya Neighbourhood was made by Vatican between 1869-1874. A commission was formed for the building of the Catholic Church and the buildings on its garden were started to be made in 1852.

The church is a complex that is covered with high walls and consisting of housing and additional buildings in the garden. It is a three nave structure in Baroque style and basilica plan. The church that is rich in ornaments has depictions of St. Andrew, St. Peter and St. Eugenius on its walls. Santa Maria Church is the only church open for religious exercises in Trabzon.



Sumela (Mother Mary) Monastery

It was built on the wide cave on the steep hill 17 km. south of Maçka and 300 meters high of Altındere valley. Sumela Monastery is known as "Mother Mary" among people. There are stories about the



The view of Sumela from Altındere Valley.

foundation of the monastery. They go back to the end of fourth century. According to this, the monastery was founded by two monks from Athens, Barnabas and Sophronios. There is no scientific fact to prove this. The monastery was built at the period of Alexios III (1349-1390) from Comnenos of Trabzon in 1360. On the epigraph that stayed on the door of the monastery until 1650, the date 1360 and this is given in detail in the five verse lines. Manuel III (1390 - 1417), the son of Alexios III gave Sumela as a present on the year that he ascended the throne the cross that is believed to be a part of the cross of Jesus that belongs to the palace.

Jesus and saints.

Fatih Sultan Mehmet took Trabzon in 1461 and protected the rights of Sumela Monastery and many churches in Trabzon as he did in Istanbul. A declaration of Fatih where he informed that he recognized the rights of the monastery was protected here. Yavuz Sultan Selim gave two chandeliers to the monastery as a present. The monastery was repaired in the 18th century by Voivode of Wallachia. During this period, it was organized with a unique wealth and excitement and its income was unbelievably high. An archbishop named Ignatios had the walls ornamented by frescos again in 1749. Many new parts were added to the structure. In 1923, according to the agreement made with Greece, population was exchanged and the Romans here were sent to Greece. The monastery that was left without an owner or control started to be ruined rapidly and the fire in 1930 destroyed the wooden parts. Sumela Monastery that looks as magnificent as a castle can be reached through a 100 step steep and narrow stairs. There is a 120 meters long water arch next to the stairs that lie to the hill that met

The structure inside Sumela Monastery cave.

Pages 392-393 : Pantocrator Jesus, Mary and Baby Jesus and scenes taken from the Bible.

the water demand of the place. The structure consists of 6 floors two of which are terrace. It is 14x40 meters in size and 17 meters in height and is a huge complex with its 72 rooms.

There are rooms of the guards next to the entrance door and the inner court can be reached through a stairs from here. On the left, there are various monasteries in front of the cave that was turned into a church. On the right, there is a library. The part with large balcony covering the inner part of the hill were used as monk rooms and guest rooms and dated to 1860. The inner and outer walls of the church of the monastery and the chapel adjacent to it are ornamented with frescos. Sumela Monastery was taken under protection and opened for visitors starting from 1972.

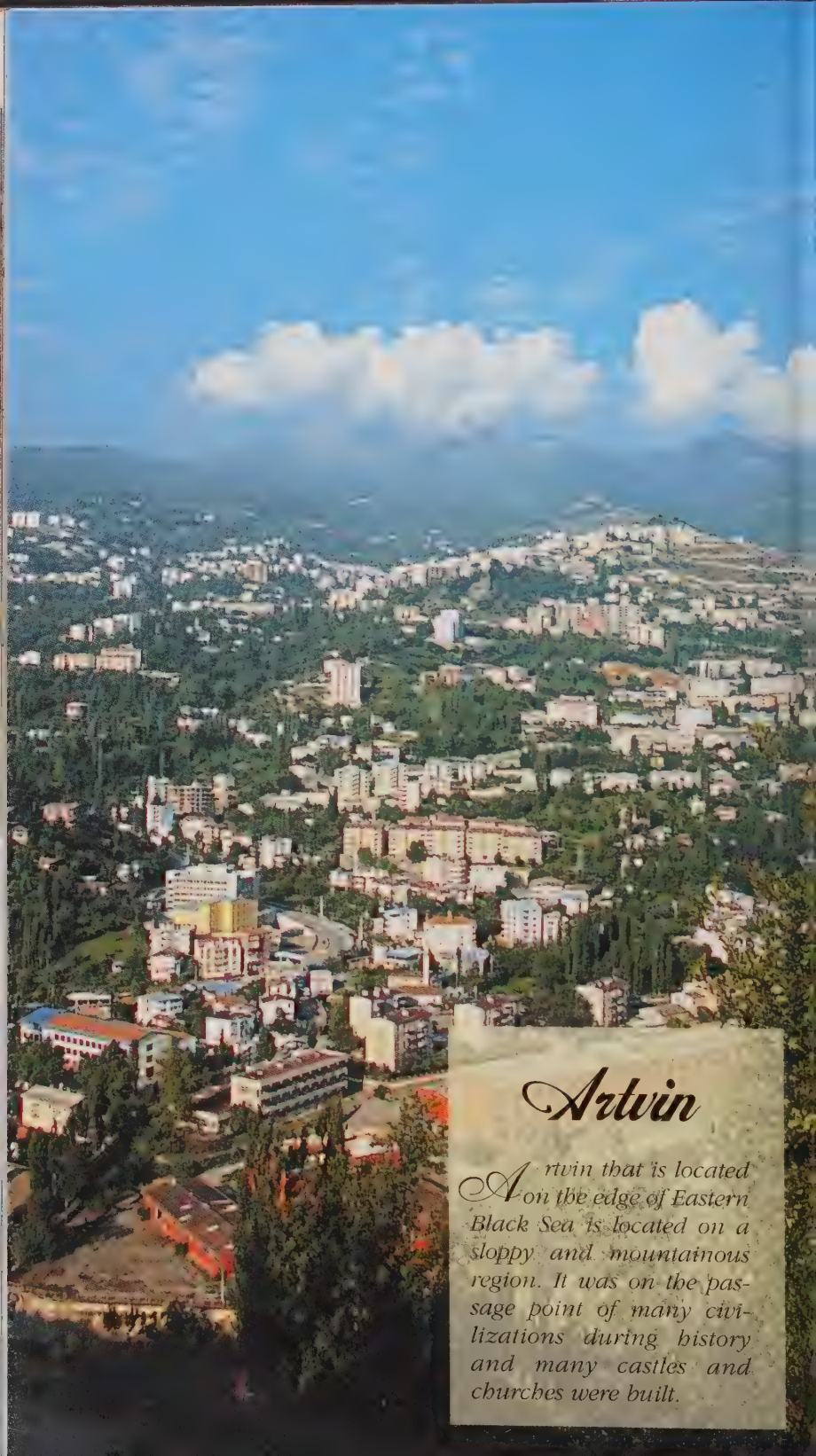
Vazelon Monastery

It is situated among pine trees 14 km. to Maçka, 7 km. west of Kiremitli Village. There is no certain information about its date of first construction, but it extends back to 3rd-4th centuries. It was repaired during the period of Iustinianos (527-565), the cells were repaired in 644 and its library was enriched. Some buildings were added to the structure in 19th century that had many repairs in later year. Vazelon Monastery continued its influence between 13th-20th century over the economical, social and cultural life of the region.

The ground floor of the monastery is closed. There is a small hall on its first floor and there are narrow corridors on two sides. Three rooms open to the corridors from right and left. Because the roof of the rooms are wooden, they could not come until today.

The main building of the monastery was ascended with a wooden stairs that has not come until today. There are ruins of structures here. It is assumed that the large part on the left is the dining room and the adjacent room belongs to attendants. It is assumed that the structures on the right are kitchen and dining hall due to water channels. A water cistern is placed above these. There is a three nave church next to the cistern. On the outer north wall of the church, there are frescos of the last judgment, heaven and hell depictions. There is a cave near the church. Vazelon Monastery that is dedicated to John the Baptist was deserted in 1923.

The scene of Good News.



Artvin

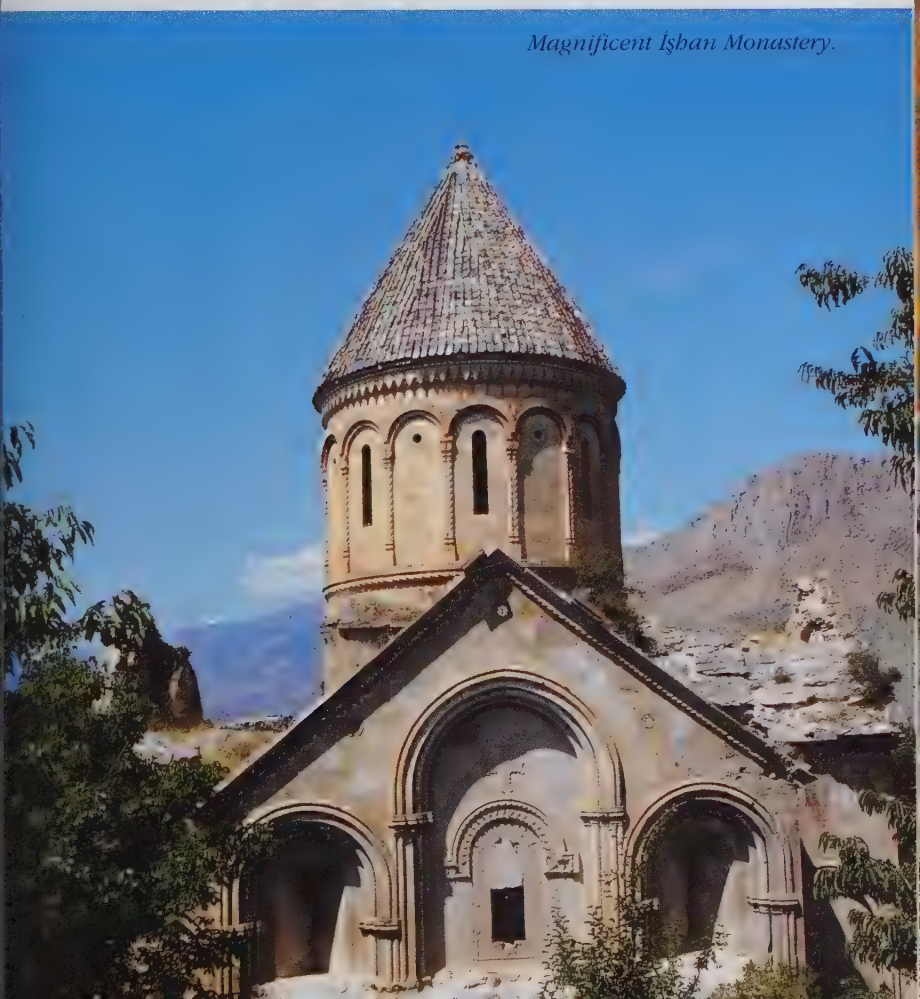
Artvin that is located on the edge of Eastern Black Sea is located on a sloppy and mountainous region. It was on the passage point of many civilizations during history and many castles and churches were built.

İşhan Monastery

It is at Dağyolu Village 34 km. from Yusufeli district center. The monastery that was made by the Georgians in the first half of 9th century consists of a church and a chapel. It was used as a patriarchate office until 16th century. When the Ottomans conquered the region, they turned the west side of the church to a mosque in 1549. It was open for worship until 1983. The church which is the main structure of the monastery was built from properly cut stone with a cross plan. Its middle area is covered by a high tambourine dome that lies over spangles.

The inner walls are ornamented with semi ruined frescos. On the frame of the window on south facade, there are relieves that show the fight of dragons and lions. Mother Mary chapel on the southwest of the church consists of a single nave on east-west line.

Magnificent İşhan Monastery.



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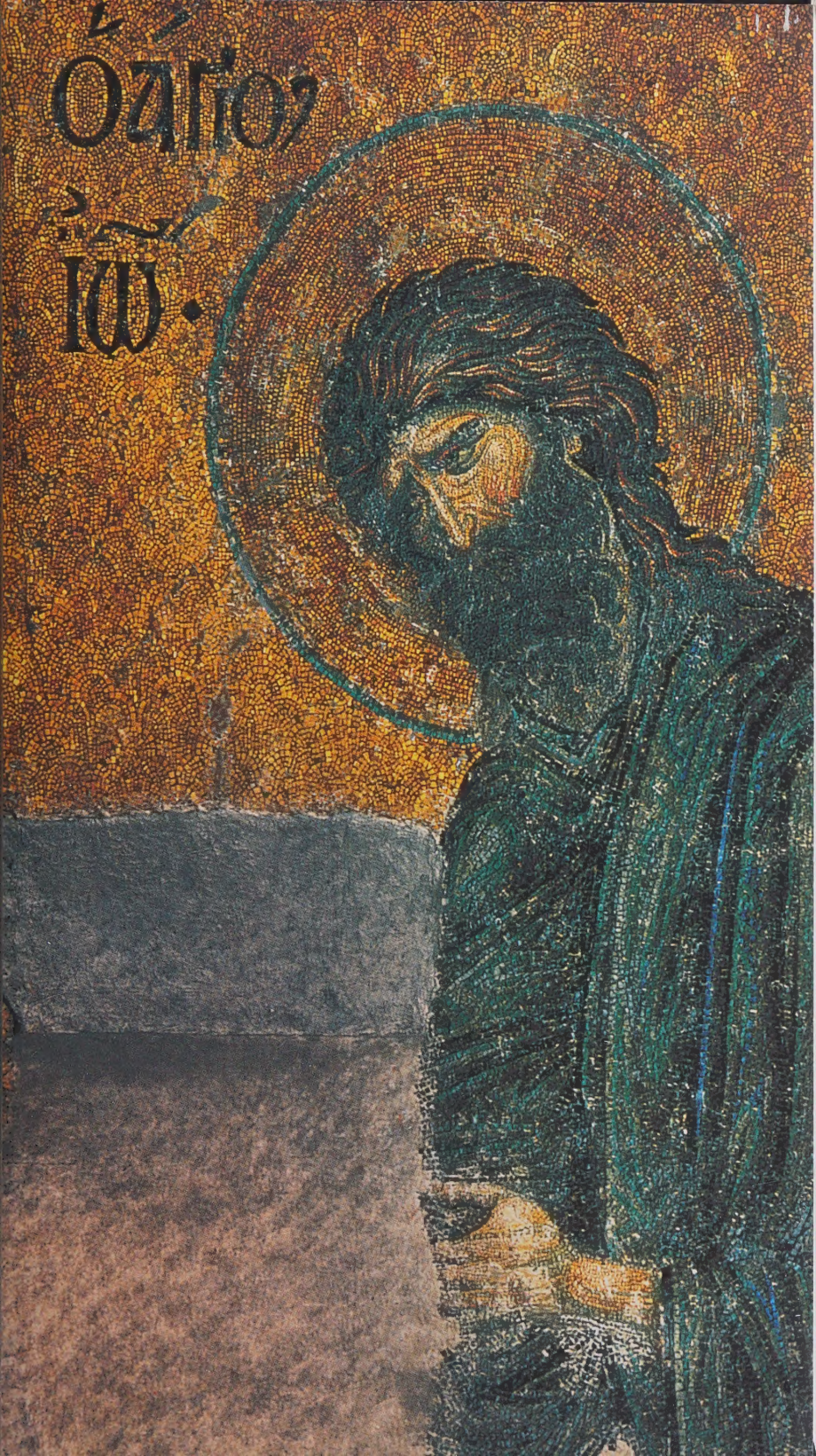

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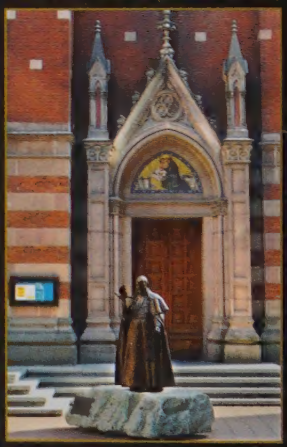

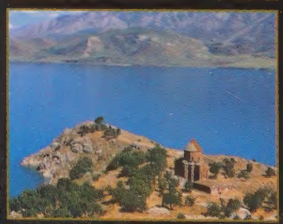

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